The World Program According to the Holy Scriptures

By ALEXANDER HARDIE

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The World Program

According to the

Holy Scriptures

"And He laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years . . . that he should deceive the nations no more, till the thousand years should be fulfilled: after that he must be loosed a little season."—Rev. 20:2, 3.

By
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To My Dear Sainted Father,

REV. DAVID HARDIE,

Who was born in the year 1799,

Who preached the Gospel for over half a century,

Who read aright the hopeful signs of his times,

Who rejoiced to see the dawning of Millennial Glory, and

Who during his long and useful life witnessed the origin and development of nearly all the moral and religious movements herein mentioned—

This pamphlet is most affectionately dedicated.

ALEXANDER HARDIE.

EXPLANATIONS

APOCALYPSE—Means disclosure or revelation.

CHILIAST—A believer in the personal reign of Christ on earth for 1000 years.

ESCHATOLOGY—"The doctrine of the last or final things, as death, judgment, and the events therewith connected."

MILLENNIUM—A happy period of 1000 years.

PREMILLENARIAN or PREMILLENNIALIST—A person that believes Christ will come before the Millennium.

POSTMILLENARIAN or POSTMILLENNIALIST—A person that believes Christ will not come till after the Millennium.

PAROUSIA—Presence or Coming of Christ.

"For if that which is done away [the Mosaic Dispensation] was glorious, much more that which remaineth [the Christian Dispensation] is glorious."—2 Cor. 3:11.

PREFACE

There is a constant need for the church to be on its guard against Premillennial excitements; for at every crisis in human affairs, there springs up the perennial crop of persons who think they understand Daniel and Revelation, and pretend to have a knowledge of the signs of the times. These dear people become "wise above what is written." Mr. Wesley was not led astray by hasty predictions. This can be proved by quotations from his Notes on the New Testament, examples of which will be found at the end of this book. Also, General Booth kept the Salvation Army from falling into this delusion. It is a sad fact that some evangelists have been deceived by Premillennialism. There is a reason for this weakness of evangelists. For preaching on the end of the world, or on the Second Coming of Christ, generally causes excitement and brings people out to hear the preacher. Also, conversions will take place and the meetings are successful. But afterward when the people realize that the preacher was a false alarmist, there comes a serious reaction. Satan surely snares many evangelists by this quick method of getting up a revival. That preachers and churches may be saved any such disastrous humiliation, this book has been written. It is hoped that the angel may soon bind Satan, that the Lord may soon pour out His Holy Spirit upon mankind, and that the Kingdom of Heaven may soon be established in all the earth.

ALEXANDER HARDIE.

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PART I

The Coming of The Lord

INTRODUCTION

Our Premillennial brethren have great zeal and are constantly reminding Christians of that glorious event, the Saviour's Return. Now, we all believe in the Second Coming; but the question is, whether it will precede or follow the Millennium? The reader's patient and prayerful consideration is requested while reasons are presented for believing that the Gospel will give the world about a thousand years of peace and righteousness, and that then the Saviour will return amid the stupendous closing scenes of human history.

It is well to know that, in some of its phases, this subject was discussed in ancient times. When the Saviour made His First Advent, many of the Jews were expecting a temporal kingdom—expecting a Messiah that would break the Roman yoke, establish a strange imperialism at Jerusalem, and make the Holy City the capital of a world empire. Was not Salome, the mother of James and John, affected with such earthly ambitions, when she made this request? "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom."—Matt. 20:21. The disciples likewise were worldly minded even amid the solemnities of the Last Supper, and fell into a contention about precedence in the expected kingdom: "And there was also a strife among them, which of them should be accounted the greatest."—Luke 22:24.

There is no special cause for wonder, then, if similar worldly notions, concerning the Kingdom of God, should appear occasionally in this Dispensation. Indeed, through the centuries this love of display, this "leaven of the Pharisees," has afflicted some very sincere people.

Trusting that the Holy Spirit may guide us "into all truth," the following *reasons* are given to show that the Millennium will precede the Coming of our Blessed Lord.

TEMPORAL KINGDOM NOTIONS

Premillennialism for nearly 2000 years, has been producing an unapostolic succession of prophets, who have troubled the Church with wrong interpretations of Daniel and Revelation. These temporal-kingdom followers hindered the Saviour in His ministry. "When Jesus therefore perceived that they would come and take Him by force, to make Him a King, He departed again into a mountain Himself alone."—Jno. 6:15. Yet our Lord, in preaching to His disciples and the people, constantly endeavored to lift their thoughts from material to spiritual conceptions of His mission. "And when He was demanded of the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you."—Luke 17:20, 21. Again, listen to the Saviour's answer to Pilate: "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence."—Jno. 18:36. Why were people so slow to perceive the purely spiritual nature of Messiah's First Advent? Why do men today not understand the Scriptures—not understand that Christianity is a divine force, and that the Kingdom of God will be established in the earth "not by might nor by power, but by my Spirit, saith the Lord of Hosts"?—Zech. 4:6. Therefore, be not deceived, look not for an immediate Appearing—for imposing displays of a visible Presence of Deity on earth. But pray for the chaining of Satan and for gracious outpourings of the Holy Spirit upon all mankind, since this is the Dispensation of the Comforter.

PREMILLENNIALISM IGNORES THE GOSPEL

Premillennialism, to a large extent, ignores the glorious Gospel of the grace of God—regards it as insufficient for the conversion of the world.

After all, are the destructive critics right? Is our Bible unreliable—only the product of impersonators and plagiarists? Have we really no "Word of God"? Or is this Wonderful Book the inspired Revelation of the Most High? We most sincerely believe that "Holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21. Verily, the prophets and the apostles enjoyed such plenary inspiration as enabled them to transmit to man divine truth without error or mistake. Therefore this Holy Volume, in the originals, was exactly as God intended that man should have His Word. This is the divine message of wisdom and love from our Heavenly Father to His erring children of earth, and it does contain the very expressions of the Almighty, when they are needed for a perfect understanding of His Will. This Revelation was given for the mental, moral, and spiritual illumination of the human family, and manifests the covenant keeping Jehovah to the full measure of our receptive capacity. The Church has always regarded the Sacred Writings as a sufficient rule for faith and practice. But according to ill-informed teachers, this "Law of the Lord is" not "perfect" and is not sufficient for "converting the soul"—for converting the world—but must be superseded by strange phenomena in the heavens and by visible manifestations of supernatural power. No, indeed! This is the finished and completed Word of the Supreme Being, and is the divinely prepared and provided Manual of Instruction for all nations and ages to the end of time. For this is "the Word of God, which liveth and abideth forever."—1 Peter 1:23. Hear the Saviour's statement: "Heaven and earth shall pass away, but My Words shall not pass away."—Matt. 24:35. Rest assured that these "Lively Oracles" of God, to the last days of the Millennium, will be the final and sufficient authority in all matters of religion. This supernatural Book is fully adequate to world-wide evangelism.

Then, what more could our Heavenly Father do for our salvation than bestow upon mankind the "Unspeakable Gift" of His Well-beloved Son! Have these Premillennialists any better atonement than that which is provided in our infinitely glorious Redeemer's Blood? He made on the Cross "by his oblation of Himself once offered, a full, perfect, and sufficient

sacrifice, oblation, and satisfaction for the sins of the whole world." Thus Christ is able and is "mighty to save" all that come unto God by Him. There is no intimation of failure to reach and regenerate the nations, in the promise of the Father: "Ask of Me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."—Ps. 2:8. John the Baptist had a true vision when he announced: "Behold the Lamb of God who taketh away the sin of the world."—Jno. 1:29. Further, Jesus Himself did not entertain thoughts of failure: "And I, if I be lifted up from the earth, will draw all men unto me."—Jno. 12:32. It is only through the precious blood of the Lamb of God that the heart of man is changed and cleansed. Overwhelming manifestations of Deity are not in the plan of salvation. For by no means will the Lord compel men to serve Him. He does respect, and He always will respect, the freedom of personality—human or angelic. Therefore, the apostles preached Christ and Him crucified; but these self-sent messengers predict apparitions, celestial commotions, and an enthroned Ruler. Paul had no such world-awing notions about the thousand-year period. He distinctly states: "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17. But men in their ignorance belittle the atonement, and forget that Christ is "the way, the truth, and the life," and that no man can come unto the Father, but by Him—by Him as "the Lamb slain from the foundation of the world."

Moreover, Premillennialists virtually ignore the Holy Spirit, who has been sent to convict sinners, regenerate penitents, and sanctify believers, and who, possessing infinite power, wisdom, and love, is infinitely competent for his blessed work of transforming sinners into saints. Furthermore, the Spirit dwells in the children of God, enlightening their minds, ennobling their characters, making them partakers of the Divine Nature, and consecrating their very bodies as the temples of His glorious Presence. What other influences, in any realm could supersede these gracious ministries of the Third Person of the Holy Trinity? These pessimistic preachers must be the successors of those blind unbelievers, who, though standing in the Presence of the

Lord of life and glory, saw Him not and heard Him not; and who, though living in the midst of His wonderful works of mercy and miracles of grace, yet asked the Saviour for signs and wonders. Ancient Israel murmured against the Heaven-sent manna, and lusted after the flesh-pots of Egypt, and these modern defamers of the Church of God are not satisfied with the simple and beautiful Gospel—they must have something spectacular, portentous, and physically powerful. Paul was troubled with these carnally-minded people and said: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." —1 Cor. 1:23. Let us never forsake the Gospel plan of salvation for visionary delusions.

PREMILLENNIALISM PRODUCES PESSIMISM

The doleful dirges of the typical predictor of the speedy end of the world, are enough to make one as gloomy as a soulless agnostic. These mistaken heralds often charge the Churches with deadness and hypocrisy, asserting that the world is getting worse and worse, oft lamenting about failure of the Gospel. They are blind to good, keen-sighted to evil, and lack faith in Christianity. All this tends to destroy true missionary zeal. Of course, if the atonement in Christ is a failure, what is the use in trying to evangelize the heathen? Most certainly the defamers of the Gospel spread dismay in the ranks of the Church Militant and hinder the extension of the Redeemer's Kingdom. These pious pessimists are most dangerous enemies to the Church. But listen while the evangelical Isaiah proclaims his optimism: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Is. 35:10. Let infidels prate about "dying religion," but intelligent Christians believe that the white horse with his crowned and armed *Rider,* going "forth conquering and to conquer," is a *beautiful* and *true* symbol of our Holy Christianity, which is conquering, and is destined to conquer, the world in the name of the once crucified, but now glorified Redeemer.

CREEDS AND RITUALS

The doctrines of Premillenarianism are conspicuous by their absence from the great creeds of Christendom.

In the Apostles' Creed, which had its origin in the days of primitive Christianity, are these statements: "From thence He shall come to judge the quick and the dead," "I believe in the resurrection of the body."

The Nicene Creed, which was formulated in 325 A.D., declares: "And He shall come again with glory to judge the quick and the dead." "I look for the resurrection of the dead and the life of the world to come."

The Athanasian Creed, which is placed in the fifth century, contains the following: "From whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies; and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire."

It is highly significant that these three great Christian Creeds contain no premillennial clauses; while, on the other hand, they do most unmistakably favor the postmillennial view. Dr. Wm. B. Pope affirms that Millenarianism was "by no means at any time the faith of the church, as is proved by its absence from all the Early Creeds." He further states that "the doctrine of a premillennial coming of Christ was excluded from every form of Early Creeds, the key note of all these being, *from thence He shall come to judge the quick and the dead.*" From these facts it is fair to conclude that whatever unwarranted speculations on the *Parousia* may have occurred, they never disturbed the theological thinkings of primitive Christianity on eschatology.

Furthermore, in addition to these creeds, the Christian world possesses six pre-eminently valuable documents—documents that really give a consensus of the faith of the Church Universal.

The Prayer Book of Episcopalianism is a venerable embodiment of holy teaching. Its thirty-nine articles give doubtless a good summary of the Christian faith of the sixteenth century, and its fourth article on the Resurrection of Christ, affirms: "Christ did truly rise again, and took again His body,' * * * wherewith He ascended into heaven, and there sitteth until He return to judge all men at the last day."

The Church of England, affirming the Nicene Creed, states clearly: [He] "ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end." This statement shows that our Lord's second coming is not to dwell on the earth for a thousand years, but to judge all mankind and end the career of this world. One fails to find in the English Church Prayer Book, which is a marvellously full and clear setting forth of all the great truths of the Gospel, any traces of premillenarianism.

There is another venerable document, the Westminster Confession of Faith of Presbyterianism. In reference to Christ, the Mediator, in chapter eight, article four, it declares: "On the third day He rose from the dead with the same body in which He suffered; with which He also ascended into heaven, and there He sitteth at the right hand of the Father, making intercession; and shall return to judge men and angels at the end of the world." Also, the Westminster Confession in Chaps. 32, 33, has these statements: "At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

"The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour, and be made conformable to his own glorious body.

"God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day not only the apostate angels shall be judged but likewise all

persons that have lived upon earth shall appear before the tribunal of Christ to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body whether good or evil."

Of course, the longing of the believer amid trials and temptations for the speedy coming of his Lord, is both natural and proper. But with those souls under the altar that became somewhat impatient at the apparently slow progress of events, we also must be patient and wait till the Almighty solves the great world problems. This important document, the Westminster Confession, makes not the slightest reference to two resurrections or to a second sojourn of our Blessed Lord upon this earth. All such vagaries are utterly ignored.

The Augsburg Confession was drawn up under the supervision of Luther and Melanchthon. The original document was read before Charles V, in 1530. This confession is the chief standard of faith in the Lutheran Churches, and largely represents the Protestantism of Europe. In its eighteenth article—"Of Christ's Return to Judgment"—are these words: "Our Churches also teach, that at the end of the world, Christ will appear for judgment; and He will raise all the dead; that He will bestow upon the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end."

Likewise the Heidelberg Catechism is a largely representative theological statement. "It was compiled at the request of the Elector Frederic III, was published in 1563, was 'recognized' as authoritative by the Synod of Dort in 1610, and has been translated into all the languages of Europe. It is the standard of all the Dutch and German Reformed Churches of America." In this compilation of doctrine, we find these words in answer to question forty-six: "That Christ was taken up in sight of His disciples into heaven, and in our behalf there continues, until He shall come again to judge the living and the dead."

The Discipline of Methodism, though not a venerable, is a highly venerated, influential document. It gives both polity and theology to one of the most spiritual and intelligent post-reformation, ecclesiastical organizations. Its evange-

listic work and its Scriptural teachings are held in honor by the piety and learning of Christendom, and its third article, "Of the Resurrection of Christ," declares: "Christ did truly rise again from the dead and took again His body . . . wherewith He ascended into heaven and there sitteth until He return to judge all men at the last day."

Surely, it may be asserted that the three Creeds of the primitive Church and the great Confessions of Protestantism, so far as their doctrinal statements have any bearing on the question, most decidedly favor postmillenarianism. Dr. Wm. B. Pope further says that "Mediaeval Chiliasm was generally the badge of fanatical and heretical sects," and that "there have been no sects based solely upon opinions on this subject."—Pope's Theology, Vol. III., p. 396. In reference to this subject, the unanimity is quite remarkable, and is a rebuke to those writers who maintain that Christians have generally given the Bible a premillennial interpretation. The truth is, that these condensed formulas, which give a consensus of Christian faith from primitive times to the present day, are decidedly post-millennial. Well-nigh the whole of the historical argument favors the conclusion that Christ will not come till after the millennium.

It is indeed, astonishing with what pertinacity and frequent reiterations, assurances are given that the Church has often been dominated by premillennialism. In order to confute these tenacious errorists, "line upon line, line upon line, here a little and there a little" must be given to show that, on the contrary, Christendom has nearly always been unanimously postmillennial in its teaching. Of course, we must not forget the wild and extensive excitements of 999 A.D. which swept our western Europe. But after the year 1000 was quietly ushered in, the people settled down to their ordinary vocations and more Scriptural ideas took possession of their minds.

Bishop Hurst in his History of the Christian Church says:

"The Alexandrian theologians arose in great vigor against all Chiliastic expectations. Origen declared them mere fables, unworthy of a moment's confidence, though the Egyptian Church was freed from them largely through the

strong opposition of Dionysius. The Western Church was not at any time seriously disturbed by them, save by the pronounced friends of Montanism. In neither Clement of Rome nor Ignatius are there any Chiliastic traces, and the same may be said of Polycarp, Athenagoras, and Theophilus. As the period of persecution drew toward a close, the millennial anticipations receded into the background."—pp. 293-4.

Schaff, in his History of the Christian Church in reference to Chiliasm, says: "It was indeed not the doctrine of the Church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers." In speaking of the Jewish Chiliasm, Schaff says: "It was adopted by the heretical sect of the Ebionites, and the Gnostic Cerinthus." He further says: "Among the Apostolic Fathers Barnabas is the first and the only one who expressly teaches a premillennial reign of Christ on earth."

As an example of the extravagant notions of the early Chiliasts, Schaff gives the following account of what Papias of Hierapolis, a "credulous contemporary of Polycarp," put into the mouth of Christ Himself: "The days will come when vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty measures of wine."—History of the Christian Church, pp. 614-16.

Schaff in his Creeds of Christendom quotes from The Larger Catechism of the Orthodox, Catholic, Eastern Church, which is the Greek Church, as follows:

"226. How does Holy Scripture speak of Christ's coming again?

" 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'—Acts 1:11.

"227. How does it speak of his future judgement?

" 'The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done

good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.'—Jno. 5:29-30.

"228. How does it speak of his Kingdom which shall have no end?

" 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.'—Luke 1:32-33.

"229. Will the second coming of Christ be like the first?

"No; very different. He came and suffered for us in great humility; but he shall come to judge us in his glory, and all the holy angels with him.—Matt. 25:31.

"230. Will he judge all men?

"Yes, all without exception.

"231. How will he judge them?

"The conscience of every one shall be laid open, etc.

"232. Will he then condemn us even for evil words and thoughts?

"Without doubt he will, etc.

"233. Will Jesus Christ soon come to judgment?

"We know not.

"The Lord is not willing that any should perish, but that all should come to repentance. 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.'—2 Peter 3:9, 10; 'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.'—Matt. 25:13."

Notice especially that the Second Coming, the general resurrection of all the dead, and the judgment of all, *are all placed together as occurring at the same time.* Also, nowhere do we find the two resurrection heresy. Thus we see that the main currents of Christian thought during all the centuries have never been seriously affected by false prophets of the imminence of the Advent. Also *they all synchronize the Advent and the end of the world and its total destruction.*

The Roman Catholic Church with all its apostasies has never fallen into this premillennial heresy. Sometime ago a

certain priest sent me what is called, "An Advanced Catechism of Catholic Faith and Practice—Based upon the Third Plenary Council Catechism for Use in the Higher Grades of Catholic Schools." On page 66 we find this question and answer—"What do you mean by the indefectibility of the Church?

"By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.

"*Indefectibility*—not subject to defect or decay; indestructible; imperishable.

"Why will the Church 'last till the end of time'?

"The Church will last till the end of time, because Christ promised to be with it always, and said, 'The gates of hell shall not prevail against it.'—Matt. 16:18 and 28:20."

While the priests of Rome are wrong when talking about the indefectibility of the Papacy, they are emphatically right in holding the indestructibility of Christ's true Church. When our Blessed Lord said to His disciples, "Upon this Rock (He is the Rock) I will build my Church; and the gates of hell shall not prevail against it," He gave His disciples to understand that His Gospel, His Church, His Kingdom, would survive all persecutions, apostasies, and world disasters, and would ultimately dominate all thinking and acting among men.

It may be said that in all the Creeds and Rituals of Christendom, it is difficult to find even traces of premillennialism. Of course, there were individuals and little societies that fell into this error, and occasional outbursts of end-of-the-world excitements afflicted the Church. But the great Christian Denominations have always maintained that the Gospel was God's final and all-sufficient answer to the appalling needs of humanity and the blessed remedy for the sins and woes of a lost race.

THE MYSTICAL PRESENCE OF CHRIST

Of this peculiar sentimental notion of explaining away the great outstanding and infinitely glorious event of our adorable Redeemer's Second Advent, Miley in his Systematic Theology speaks quite definitely, as follows:

"There are some signs of a present tendency of thought away from the traditional doctrine of a personal, visible and real in favor of a merely spiritual or providential manifestation. The prevalence of such a view would carry with it the recasting of the traditional doctrines of the general resurrection and the final judgment, or rather the elimination of these doctrines. We see no sufficient reason for the acceptance of this view, and therefore adhere to the manner of the Advent so long held in the faith of the Church. That the Scriptures set forth the coming of Christ as in a personal, visible manner can hardly be questioned. Indeed, such expression of it seems so definite and clear as to leave no place for the opposing view."—Systematic Theology, Vol. II, p. 440.

Again, he says: "A figurative sense of the second Advent is opposed to the literal sense; that is, it denies a literal coming of Christ, and limits the whole account of it to the meaning of some purely spiritual work or spiritually providential interposition in the history of the Church. This was the position of a type of Universalism which fifty years ago, was strong enough in some parts of our country to make itself known. There is much less of it now. As this school denied all future punishment, it was compelled to deny the traditional view of the second Advent. The contention against it was based largely on the discourse of our Lord respecting the destruction of the temple. The endeavor was to find therein, together with the destruction of Jerusalem, the fulfillment of all the Scriptures say respecting the second Advent."

Miley further affirms: "A few texts will suffice to show the coincidence of the final judgment with the end of the world." He also states that "the end of the world will be the consummation of the world's history."—Ibid., pp. 441-2-3-4.

It is much to be regretted that some most excellent persons, who probably consciously or unconsciously are mystically inclined, who enjoy hallowed spiritual communion with their Blessed Lord, and who meditate frequently and delightfully upon such promises as this—"Lo, I am with you alway, even unto the end of the world"—Matt. 28:20—it is much to be regretted that these truly spiritually minded Christians become so absorbed in the present realization of the Divine Presence of their Master that they are entirely oblivious of that infinitely more glorious manifestation, when our ascended Lord arrayed in robes of Deity, accompanied with myriads of saints and angels, will appear "in the air," in the heavens of our planet, as the Eternal Judge Supreme of all mankind. Thus will the God-man as the King of Glory, with His glorified humanity and in the ineffable Majesty of His Deity, return, in visible glorified Incarnated Personality, as the Son of God and Son of Man, the Second Person in the Holy Trinity. We all believe that Christ spiritually is everywhere. Certainly, at present, He is with all true believers, according to His gracious promises. But our Lord in His glorified Humanity is also represented as being seated, enthroned, and thus localized at the right hand of the Father. But at the end of time, at the end of the world, the *Theanthropos, the Theandros,* the God-man, will leave His celestial throne and descend to "the air" of our terrestrial heaven, where He will receive His Bride, the Church, which He has redeemed with His own most precious blood, which will then be glorified, and which He will take up to Heaven with unutterable joy to saints and angels and the Holy Trinity. We must not allow mystics to rob the Church of God of the second ascension glory of our Lord, or tacitly to ignore the Incarnation. Let all therefore understand that the Incarnate Saviour will make at the end of time, the Second Advent which will be the consummation of all His glorious victories, over sin, death, and hell.

At this point our Blessed Lord Himself helps us to understand somewhat of His infinite and finite—unique Personality, as the God-man. In comforting His disciples about His departure, He intimated that the Omnipresent Holy Spirit could minister to them more efficiently than He Himself could do. While the Incarnation made Christ the all-perfect and all-sufficient Saviour, it also involved certain limitations in relation to His ubiquity. For Christ as the Son of Man was localized. But in Spirit He is always present with the believer and in His Church—He is everywhere. However, at the end of the world, it is in the full glory of His Incarnated Personality, that the God-man will make His appearance in "the air," accompanied by the souls of all departed saints and innumerable hosts of cherubim and seraphim, angels and archangels.

We must remember that Christ will come not as the "Man of Sorrows," not as the "lowly Nazarene," who walked the Holy Land as a dust stained traveler in peasant garb, not having where to lay His head, and not protected from the derision of Scribes and Pharisees. His face is not now marred more than that of any man, but it shines with an effulgence far transcending the noon-tide splendours. This is the King of glory, the "King of Kings and Lord of Lords." Now comes the Lord God Almighty, the omnipresent, the omniscient, and the omnipotent Being. This is the uncreated Creator of all things, whose glory fills both Heaven and earth. This is the Supreme Being possessing a personality of infinite power, wisdom and goodness.

It is the glory of our humanity to remember that the Man Christ Jesus is never separated from Deity. There is always the God-man the Second Person of the Holy Trinity.

Now, our dear mystic brethren forget that though Christ in Spirit is everywhere, yet, as the incarnate Son of God, He is enthroned in Heaven at the right hand of the Majesty on High—and it is this all-glorious Redeemer, Divine and Human, who in due time will return in great glory to receive His Bride which is His blood bought Church. It is necessary also to remind our dear mystic brethren that this is the Dispensation of the Holy Spirit who is the Third Person of the Glorious Trinity.

THIS IS THE DISPENSATION OF THE HOLY SPIRIT

These beloved mystics must be repeatedly reminded that this is emphatically the Dispensation of the Spirit. As Jesus was taking His fond farewell of His disciples, He said: "Tarry ye in the city of Jerusalem until ye be endued with power from high."—Luke 24:49. Again, it is written: "And when the day of Pentecost was fully come, they were all with one accord in one place . . . And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."—Acts 2:1 and 4. Our Lord before His Ascension comforted His disciples by promising them the advent of the Third Person of the Holy Trinity. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me."—Jno. 15:26. In His farewell discourse Jesus again encourages them. "But now I go my way to Him that sent me; and none of you asketh me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."—Jno. 16:5-8. The Church cannot ignore the fact that this is the Dispensation of the Holy Spirit.

Christ's spiritual coming at Pentecost must not be confounded with His final coming at the end of the world.

Our Blessed Lord Himself clearly distinguishes between His final Advent in glory at the end of time, and His coming in the Spirit at Pentecost.

This distinction is clearly made in Matt. 16:27 and 28: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man

according to his works." This passage predicts in verse 27, the final and glorious Advent when Christ comes to judge all mankind. Now, in the next verse, the 28th, the Saviour makes another prediction of another event: "Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in His kingdom." In verse 27, the Saviour foretells His own return in the glory of the Father and accompanied with angels to render judgment to every human being according to his merit or demerit; while in the second verse, the 28th, of this passage, the Saviour predicts His coming, not in person, but in the Spirit *in His Kingdom,* and also predicts that some of His hearers will live to witness that happy event—and that glorious event occurred on Pentecost, when the Lord by the Holy Spirit founded *His Kingdom* on earth and when *many of these very hearers were present,* and greatly rejoiced that the Saviour, according to promise, had baptized them with the Holy Ghost.

Knowing that these two important events should be carefully distinguished, the Spirit of Inspiration gives a similar record in Mark 8:38 and 9:1, when He says: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Here again is presented the judgment scene—the final consummation of all things earthly —when Christ shall come "in the glory of His Father with the holy angels." Then in the very next verse, He predicts: "Verily, I say unto you, That there be some of you that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power." Notice that in this passage as well as in the similar one in Luke—which will be considered immediately—*Christ is not even mentioned.* Why is this? Because in these predictions the emphasis is on the *immediate coming of the Kingdom* of God—the wonderful Pentecostal event.

Notice now the third repetition of these predictions. The same declarations are found again in Luke 9:26, 27: "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when He shall come

in His own glory, and in His Father's, and of the holy angels." This Second Advent of our Blessed Lord, at the end of the world to bring all to judgment, is so emphatically and repeatedly stated that it seems almost impossible for any one to deny it. Here again as in the two former passages, it is recorded in verse 28, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the Kingdom of God." Thus all the synoptic Gospels present these two great events together that Christians might discern their difference and believe in both of them. There will be the glorious Second Advent, when all mankind will be summoned to judgment, and there was on the Day of Pentecost an invisible coming of Christ in Spirit, when the Kingdom of God was established on earth. Also, this wonderful event was witnessed by many of those that heard the Saviour's predictions. Therefore, how unscriptured it is to deny that Christ is coming again, or to deny that He has already set up His spiritual Kingdom of grace and glory in the hearts of believers.

THE ASCENSION OF OUR BLESSED LORD

The Saviour having finished His work on earth, made His Ascension, and took His seat at the right hand of the Father, according to His own prediction. He said to His wavering disciples: "What and if ye shall see the Son of man ascend up where He was before?"—Jno. 6:62. To Mary Magdalene at the sepulchre He said: "Take not hold of me: for I am not yet ascended unto the Father: but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and to your God."—Jno. 20:17.

It is recorded in Acts 1:9-11: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Observe the angels use the human name Jesus;

for a certain *emphasis is on the humanity of the Saviour.* The disciples have witnessed the ascension and now the angels predict the return of the Godman "in like manner"; that is, *in a visible Personality coming down from the heavens.*

Paul writes very definitely on the Ascension: "When He ascended up on high, He led captivity captive, and gave gifts unto men." "He that descended is the same also that ascended up far above all heavens that He might fill all things."—Eph. 4:8 and 10. The martyr Stephen in his last moments exclaimed: "Behold I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7:56. Further, concerning His ascended Son, the Almighty announced: "Sit on my right hand, until I make thine enemies thy footstool."—Heb. 1:13. This means that our Lord is to remain enthroned in Heaven until the world has been converted and has had its Millennium.

This idea is clearly set forth in Acts 3:21, 22: "And He shall send Jesus Christ, which before was preached unto you: Whom the Heaven must receive until the times of restitution (restoration in R. V.) of all things, which God hath spoken by the mouth of His holy prophets, since the world began." Thayer in his Greek-English Lexicon of the New Testament has this note: "The restoration not only of the true theocracy but also of that more perfect of (even physical) things which existed before the fall." That is, the world must have its period of restoration before the Second Advent. Dr. David Brown the commentator commenting on this passage says: "Whether we understand the 'restitution' here meant of a moral or a physical restitution, or both—considered as the burden of all Old Testament prophecy and requiring complete accomplishment ere Christ come again—the words of the apostle are clearly subversive of a *millennial state after Christ comes."* Paul in 2 Th. 2:2-4, puts the whole career of the "man of sin," who "as God sitteth in the temple of God, showing himself that he is God," before the Second Advent. Also, Peter in this famous passage puts before the *Parousia,* "the restitution of all things" through the Gospel's ministry in his glorious Dispensation of the Holy Spirit. The holy prophet Isaiah beau-

tifully and accurately predicts and describes this restitution of all things in the 35th chapter of his prophecy. "The wilderness and the solitary place shall be glad for them"—for the Gospel messages of apostles and preachers—"and the desert shall rejoice and blossom as the rose." God has come with vengeance and with a recompense; for "God was in Christ reconciling the world unto Himself." He opened blind eyes, unstopped deaf ears, made the lame leap for joy, caused the tongue of the dumb to sing, and revealed to His Church the "way of holiness." "In it the way-faring men, though fools, shall not err therein."

Our Blessed Lord will remain enthroned in Heaven till the leaven of His Gospel has leavened the whole earth with righteousness. Thus after the world has enjoyed its seventh day of Sabbath rest—its period of restoration to primitive normalcy according to the holy prophets, then the Saviour will come for His Church, which is His Bride.—Christendom has always believed in an ascended, glorified and returning Redeemer, returning after the Millennium.

AT PRESENT CHRIST IS OUR INTERCESSOR IN HEAVEN

Paul informs us: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:34. Thus, years after Pentecost, the apostle asserted that the God-man was then primarily enthroned at the right hand of God. He is our great High Priest in the Holy of Holies in Heaven. There is a most blessed statement concerning our Intercessor in Heb. 7:25: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

This glorious work of intercession for us in the immediate Presence of the Father, is repeatedly symbolized in the book of Revelation by the Presence of the Lamb. The first mention is this: "And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God

[the Holy Spirit] sent forth into all the earth."—Rev. 5:6. This wonderful passage answers our question. It places the Saviour as the propitiatory Sacrifice in the celestial Holy of Holies, while the Spirit is "sent forth into all the earth," to carry on His gracious ministries in convicting sinners, regenerating penitents, and sanctifying believers.

This book of Revelation lays great stress upon Christ's Presence in Heaven as the all-atoning Lamb of God. In this fifth chapter, there are four mentions of the Lamb; namely, the one just given; the second is in verse 8: "The four and twenty elders fall down before the Lamb"; the third in verse 12: "Worthy is the Lamb that was slain"; and the fourth in verse 13: "Blessing unto the Lamb forever." In this last book of the Bible, the Saviour is referred to about twenty-eight times under the symbol of a Lamb. In this figurative manner special emphasis is given to the Personal Presence in Heaven of our Lord who is "the Lamb of God which taketh away the sin of the world." Therefore, while the third Person of the Holy Trinity, proceeding from the Father and the Son, is performing His blessed ministries in the Church militant here below, our once crucified Saviour is ever living in Heaven presenting the "oblation of Himself once offered as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Of course our High Priest, our Intercessor, whose most precious, peace-speaking blood makes the atonement for sin—of course His proper place is in the Holy of Holies above to make prevailing and constant intercession for our sinning race. It is consequently a most serious misconception to imagine that the special Personal mission of the God-man is now to this earth, and thus tacitly to ignore the special Presence and work of the Spirit in this, which is in truth, the Dispensation of the Holy Spirit, and to ignore the Presence of Christ in Heaven as our Mediator.

Truly, the Presence of the Lord at the Sacrament and in the Church as its Head, is purely spiritual, and is by no means a fulfillment of His gracious promises to return at the end of the world for His Bride in indescribable power and glory in a visible effulgence that will illuminate the universe.

SACRAMENTAL PRESENCE

May we discern Thy Presence, Lord,
  When we partake of bread and wine,
According to Thy written Word,
  And feel within Thy love divine.

But, we shall see Thy glory, Lord,
  Descending from Thy heavenly throne,
According to Thy written Word,
  To make on earth Thy judgments known.

THE INJURIOUS RESULTS OF PREMILLENARIANISM

From time to time since the first Advent, Christians have been disturbed by hasty, ill-informed people, who have propagated confused notions about the second Advent and the end of the world.

The first excitement of this kind was at Thessalonica, when an erroneous interpretation was put upon Paul's first Epistle to that city. Whereupon the apostle himself promptly and severely reprimanded the offenders who were really wilful deceivers. This is shown by his scathing rebuke which is found in 2 Th. 2:1-4.

Then in the Early Church premillennialism had its representatives like "Irenaeus, Tertullian, and Hypolitus who were Chiliasts"; but the more learned theologians of the first Christian centuries had a better understanding of the Scriptures. Augustine (354-430), the powerful polemic and "one of the four great fathers of the Latin Church," was not carried away by Chiliasm; nor was Jerome (c. 340-420), who "is the great Christian scholar of his age," and who gave the Roman Christians their Vulgate translation of the Holy Scriptures. The learned Origen, "one of the most distinguished and most influential of all the theologians of the ancient church" (c. 185-c. 254), had the true idea about the millennium. He contended "that instead of a final and desperate conflict between Paganism and Christianity, the real progress and victory of Christianity would consist in the gradual spread of the truth throughout the world and in the voluntary homage paid to it by all secular powers."—Chambers's Ency.-Millennium. Happily the more illustrious and influential Fathers of the Church were not led astray by premillennial delusions.

But "the Montanists generally were extreme millenarians or Chiliasts, and being considered a heretical sect, contributed largely to bring Chiliasm into discredit, or, at all

events, their own carnal form of Chiliasm, which Tertullian himself attacked. Lactantius in the beginning of the 4th century, was the last important Church Father who indulged in Chiliastic dreams. In the 5th century St. Jerome and St. Augustine expressly combatted certain fanatics who still hoped for the advent of a millennial kingdom, whose pleasures included those of the flesh. From this time the Church formally rejected millenarianism in its sensuous 'visible form': although the doctrine every now and then made its reappearance, especially as a general popular belief in the most sudden and obstinate manner. Thus the expectation of the *Last Day* in the year 1000 A.D. reinvested the doctrine with a transitory importance."—Chambers's Ency.-Millennium.

THE YEARS 999 AND 1000

In these years all over Europe there was great consternation. Charles MacKay, LL.D., gives the following account:

"An epidemic terror of the end of the world has several times spread over the nations. The most remarkable was that which seized Christendom about the middle of the tenth century. Numbers of the fanatics appeared in France, Germany, and Italy at that time, preaching that the thousand years prophesied in the Apocalypse as the term of the world's duration, were about to expire, and that the Son of Man would appear in clouds to judge the godly and the ungodly. The delusion appears to have been discouraged by the Church; but it nevertheless spread rapidly among the people.

"The scene of the last judgment was expected to be at Jerusalem. In the year 999, the number of pilgrims proceeding eastward, to await the coming of the Lord in that city, was so great that they were compared to a desolating army. Most of them sold their goods and possessions before they quitted Europe, and lived upon the proceeds in the Holy Land. Buildings of every sort were suffered to fall into ruins. It was thought useless to repair them, when the end of the world was so near. Many noble edifices were deliberately pulled down. Even Churches, usually so well maintained, shared the general neglect. Knights, citizens, and serfs traveled eastward in company, taking with them their wives

and children, singing psalms as they went, and looking with fearful eyes upon the sky, which they expected each minute to open, to let the Son of God descend in glory.

"During the thousandth year the number of pilgrims increased. Most of them were smitten with terror as with a plague. Every phenomenon of nature filled them with alarm. A thunder storm sent them all upon their knees in mid-march. It was the opinion that thunder was the voice of God, announcing the day of judgment. Numbers expected the earth to open, and give up its dead at the sound. Every meteor in the sky seen at Jerusalem brought the whole Christian population into the streets to weep and pray. The pilgrims on the road were in the same alarm.

"Frantic preachers kept up the flame of terror. Every shooting star furnished occasion for a sermon in which the sublimity of the approaching judgment was the principal topic."—MacKay's Extraordinary Popular Delusions, pp. 222-3.

This vast excitement, that shook all Europe, must have amounted to a continental calamity.

The Reformation and the Second Advent

"The Reformation of the 16th century gave a new impulse to Chiliasm. But when the Anabaptists undertook in 1534 to erect the New Zion both the Lutheran and Reformed Churches declared themselves against this the revision of the old doctrine."—The American Ency.

"The great body of the Reformers" did not adopt millenarianism: but "some fanatical sects such as the Anabaptists" and "various theosophists in the next century" fell under its influence. During the civil and religious wars in France and England, it was also prominent. "The extravagances of the French mystics and Quietists culminated in Chiliastic views."—Chambers's Ency. "In the Reformation era the hope of a speedy establishment of the Messianic Kingdom was especially cherished by many of the Baptists."—The New International Ency. Thus during the present era, at every revolution, rebellion, religious revival—at every notable com-

motion in Church or State—the premillennial heresy has always been in evidence to add to the confusion and agitation of the public mind.

FIFTH MONARCHY MEN

"Fifth Monarchy Men, the name of a Puritan sect in England, which for a time supported the government of Oliver Cromwell in the belief that it was a preparation for the fifth monarch; that is, for the monarchy that should succeed the Assyrian [Babylonian], the Persian, the Greek, and the Roman, and during which Christ should reign on earth with His saints for a thousand years. Disappointed at the delay in the fulfillment of their hopes, they soon began to agitate against the government and vilify Cromwell; but the arrest of their leaders and preachers Christopher Feake, John Rogers, and others, cooled their ardor, and they were, perforce, content to cherish their hopes in secret, until after the Restoration. Then on the 6th of January, 1661, a band of Fifth Monarchy Men, headed by a cooper named Thomas Venner, who was one of their preachers, made an attempt to obtain possession of London. Most of them were either killed or taken prisoners, and on the 19th and 21st of January, Venner and ten others were executed for high treason. From that time the special doctrines of the sect either died, or became merged in a milder form of millenarianism, similar to that which exists at the present day."—The Encyclopaedia Britannica.

Macaulay mentions these enthusiasts—"Fifth Monarch Men shouting for King Jesus, agitators lecturing from the tops of tubs on the fate of Agag—all these they tell us were the offspring of the Great Rebellion."—Essay on Milton.

THE LONDON PLAGUE

"During the great plague of London, in 1665, the people listened with similar avidity to the predictions of quacks and fanatics. Defoe says that at that time the people were more addicted to prophecies, dreams, and old wives' tales than ever they were before or since."—MacKay's Popular Delusions, p. 228.

"Many English mystics looked forward for the second Advent in the year 1666." Also, "Swedenborg held that the Millennial dispensation began in 1757."—New International Ency.

"In the year 1761 the citizens of London were alarmed by two shocks of earthquake, and the prophecy of a third which was to destroy them altogether. The first shock was felt on the 8th of February and the second happened on the 8th of March—It soon became the subject of general remark, that there was exactly an interval of a month between the shocks; and a crack-brained fellow, named Bell, a soldier in the Life Guards, was so impressed with the idea that there would be a third in another month, that he lost his senses altogether, and ran about the streets predicting the destruction of London on the 5th of April—As the awful day approached, the excitement became intense, and great numbers of credulous people resorted to all the villages within a circuit of twenty miles, awaiting the doom of London—The greater part of the fugitives returned on the following day, convinced that the prophet was a false one. Bell lost his credit in a short time, and was looked upon even by the most credulous as a mere madman—In a few months afterwards, he was confined in a lunatic asylum."—MacKay's Popular Delusions, p. 224.

Many deluded multitudes have disregarded the specific statement of the Saviour: "Ye know neither the day nor the hour wherein the Son of Man cometh."—Matt. 25:13.

Our Lord does not neglect to deal faithfully with these mistaken premillenarians. He describes the moral collapse that follows their false predictions, and portrays "that evil servant" who when disappointed said in his heart, "My Lord delays His coming," and begins "to smite his fellow-servants, and to eat and to drink with the drunken."—Matt. 24:48, 49. The Master foresaw that after His Ascension, there would be rash people, "wise above what is written," who would prematurely predict His return, and who, when disappointed, would give themselves over to unbelief and wickedness. These sad failures of these oft-repeated predictions, have a very demoralizing effect upon the weak-minded who are easily carried away by any passing excite-

ment. Church history furnishes sorrowful illustrations of this parable of the "evil servant." For unfulfilled declarations by pretenders to divine foreknowledge, are sure to cause disastrous results.

THE MILLERITE EXCITEMENT

William Miller, who was born in Massachusetts, who about 1816 settled in Low Hampton, New York, joined the Baptist Church, and who in 1818 became a Second Adventist, finally became the leader of that denomination in America. His great contention was that the 2,300 days of Daniel 8:14, meant 2,300 years—so far no doubt he was right—and that these years began with Ezra's going up to Jerusalem in 457 B. C. and consequently came to an end in 1843; for 1,843 plus 457 equals 2,300. Therefore, with great zeal and confidence he announced that the year 1843 would witness the Lord's return to rule this world with the aid of His saints. Of course, when the prediction failed, there was sore disappointment and confusion. Then he confessed that he had made a mistake, but only of one year; and went on stoutly affirming that the end would come on October 22, 1844. On this second proclamation, his perplexed followers were somewhat reassured. For many of them had "left their business, and in white muslin robes, on house-tops and hills, awaited the Epiphany, the appearance of the Saviour. In spite of the disappointment many still believed that the time was near." Although the second failure was most serious, yet it did not disillusionize some of his followers: for in April, 1845, Miller called a convention, and the remaining Adventists were formed into a single body—became a "denomination." But since that time they have separated into "several sects."—Ency. Brit.—Miller, William.

But in neither Europe nor America have these heretical sects made much impression upon the great orthodox Churches. According to the Ency. Brit., the total number of Adventists in the United States in 1908 was 99,300. Then in 1914, the statistician, Dr. H. K. Carroll, gives the number of the six bodies of Adventists in this country as 98,927—showing a decrease for the six years. Again, according to the same authority, the same bodies in 1917 had only 117,569

communicants. Now, this slight increase is due, no doubt, largely to the unparalleled world-wide commotions of the greatest War in the history of the human race. For whenever and wherever a crisis or calamity appears then Adventism is sure to put itself in evidence to intensify the public unrest and anxiety. Thus the slight increase of less than 17,000 under the most favorable circumstances possible for such a delusion, shows that the Adventist proselyting propaganda makes an insignificant impression on the public mind.

In the year 1869, I was stationed as a Wesleyan Methodist minister in Montreal in the Province of Quebec, and remained in that part of Canada for about twelve years—much of that time living near the Vermont border. This gave excellent opportunities for obtaining information about the Millerite movement, which had in it much of comedy, but more of tragedy.

At a certain meeting the fanatical preacher announced that the world would end in twenty minutes and immediately a man in the congregation lost his reason.

A maiden lady of good family became so excited that, on the appointed day, she shaved her head, dressed in white, and went with others to the neighboring graveyard, and waited till past midnight for the expected apparitions.

My sainted father, who was also a Wesleyan Methodist minister, began his ministry in 1833—ten years before the Millerite movement of 1843. He would sometimes speak about it. For instance, he would tell us of a certain Adventist who "sot the time" at 12 o'clock, high noon, of a certain day. Well, an enterprising youth, to suitably prepare for the occasion, ingeniously constructed out of goose wings, a pair of large wings for himself, wherewith he imagined he would be able to lead the procession up into the air. Further, to secure a good start, he ascended to the peak of the barn; and, when the noon hour struck, it found him poised and ready for flight. He made the upward leap; but—a downward tumble and a broken leg.

The Rev. Henry Lanton, also a Wesleyan Methodist minister, who was stationed in the city of Quebec, in 1838, just before the great Advent excitement, wrote a book on the subject. In describing one of their meetings, he says that

the preacher solemnly declared that it had been sealed upon his heart that the Lord would come on a certain day in the near future. On hearing this, some in the congregation said *Amen,* intimating thereby that they also had been honored with a similar divine sealing. Why is it that Premillennialism is such a fruitful mother of false witnesses?

Again, a prosperous farmer, with a pleasant home in the suburb of a fine village, falls under the spell of this old delusion, and sells his valuable property for $700—enough, he imagines, for the short time remaining. But soon stern poverty overtook him and must have embittered his declining years.

Even some very worthy Christians have been completely deceived by this heresy. A dear old couple became so fully convinced that the end of the world was near that they just abandoned their home and farm, moved into the neighboring town, and spent their time in attending Advent meetings.

In a certain Ohio city there was an octagonal church with a glass-covered opening in the center of the roof. At the appointed time the congregation, afflicted with Adventism, assembled in the Church and expected to ascend through the glass opening in the roof to meet the Lord.

In a certain city, the Adventists at the appointed time, went out to the cemetery leaving their homes, shops, and stores open and telling the people that they were welcome to go in and take whatever they might desire. But when the robed and disappointed saints returned and saw their looted homes and places of business they were ready to blaspheme and to renounce all religion. Indeed, by this heresy Satan has driven many into insanity and more into infidelity.

The Rev. J. M. Hagar, A.M., of the Canada Methodist Church spent several years near the Vermont border, and took pains to note the effects of the Millerite excitement. He saw that in some communities, as the appointed time drew near, "all the Churches were drawn into the movement, and the meetings often witnessed scenes of wild and even frantic disorder." "At one place a brother, who had come provided with wings, climbed to the gable of the schoolhouse when the multitude assembled, and launched forth to fly, but after several gyrations fell heavily to the ground."

Mr. Hagar further states that in the Eastern Townships, "previous to the coming of the Adventists, the Methodists, Baptists, and Congregationalists gathered congregations. A large proportion of these Churches were swept into the Advent current, and when the whole movement collapsed, the discredited evangelists withdrew, leaving their deluded followers as sheep without a shepherd. The effect of all this was disastrous to religion. The minds of the people generally were confused, and filled with doubt as to the truth of the Bible and Christianity. Twenty-five years after the collapse, I found a number of large communities without churches or religious services. The older residents, who had passed through the excitement, were still confused and unbelieving, and a younger generation had grown up without religious instruction. Any attempts to found churches among them were usually without success." "In 1873, I heard an Adventist evangelist declare before a large congregation that if Jesus did not return to earth on a certain day of the next April, he would burn his Bible. For, he said, the Bible taught it, and if that was untrue, the whole Bible was untrue."

Eggleston's "End of the World"

In that book there is a fair description of Millerite preachers and their preaching, and of its baneful effects upon a community. Elder Hankins is a typical character, whose learning and theology are well focused in the phrase, "Figgers won't lie." Then Mrs. Anderson, the unreliable, excitable, and hysterical, was fine fuel for an end-of-the-world community conflagration. She could dream dreams, see visions, and hear voices to order. Honest Jonas, who understood her well, said, "She repented more of other folkses' sins than anybody he ever seed." Also, there was Humphreys, the gambler and seducer, who like Ananias pretended to have sold all his property, paid his debts, and reserved only enough for the few remaining days, while the rest was given to the pious poor.

Eggleston's description of "The Last Day and What Happened in it," is well within the limits of known barts. His imagination does not do injustice to Millerism. Some

made ascension robes, all ceased to work, while "the more abandoned, unwilling to yield to the panic, showed its effects upon them by deeper potations, and by recklessness of wickedness meant to conceal their fears. With their tin horns they blasphemously affected to be angels blowing trumpets. They imitated the Millerite meetings in their drunken sprees, and learned Mr. Hankins' arguments by heart."

At the height of the excitement even hardened sinners were thoroughly paralyzed with "abject fear," and "one simple-minded girl was a maniac." Of course, the reaction soon set in, and carried some of these deluded people "from credulity" "into the blankest atheism and boldest immorality."

A well-known preacher in the latter part of 1917, announced to a congregation in the vicinity of Los Angeles that the Lord would come on a certain day in the near future. When his prediction failed, this pseudo-prophet was greatly humiliated and was much disturbed in mind.

A very reliable minister wrote to me of the following cases: A Salvation Army officer, when a boy in Canada, saw his father and grandfather, who among others were carried away with the Millerite craze, cut down the fine wooden fence from around their home and burn it, saying: "We shall not need it as Jesus is coming soon, and the world will be at an end."

Also, a Salvation Army officer stated "that his own father when he was past eighty used to stand and testify on the streets in Chicago that Christ would come and he would live to welcome Him."

Two well-known ministers of this state, whom I knew, used to say that they would live to see the second coming of the Saviour. They are both dead.

Here is another case which reveals the heartless pessimism of premillennialism. An earnest, spiritually-minded young minister, anticipating a revival in his charge near Los Angeles, "made known his faith and enthusiastic hope to" a certain prominent premillennialist, saying to him, "I am going to lay my plans in prayer and study for a great revival on my new charge." Then this premillennial preacher replied:

"Don't let your enthusiasm run away with you, young man, the world is getting worse and worse, and I am kind of glad of it, as it means the more immediate coming of our Lord." This spiritual young man replied: "Then wouldn't you advise me not to attempt a revival, Dr. ————, lest I get a few people converted, and then make the world a little better, and hence delay His Coming?" The foregoing conversation shows that this heresy *does not favor a sincere evangelism.*

It may be said that all over the eastern and middle states there were scenes similar to those described in the foregoing pages. Also in trans-Atlantic countries there were most humiliating actions where ignorance and superstition, maddened fear and crazed frenzy proved that the premillennial prophets were not sent of the Lord. Many a hilltop and many a cemetery at midnight witnessed disgraceful performances of the wildest disorder.

In the California Christian Advocate of November 14, 1918, the editor, Dr. F. M. Larkin, well says:

"I am not a premillennialist because of its history. From the beginning unto the present day it has always led its believers into pessimism and has paralyzed their efforts in Christianizing of the world. Dr. Daniel Dorchester says in his history of Christianity in the United States, in speaking of the effect of the revival of Adventism under Wm. Miller: 'No auspicious spiritual indications greeted the opening of the period, but a religious declension following the Millerite excitement, left the churches in a low condition.' Many who had implicitly accepted the dogmas of Mr. Miller and supposed them taught in the Bible, were staggered in confidence and did not recover so as to become reliable for Christian service. 'From 1843 to 1857 the accessions to the churches were few and not equal to the depreciation of death and discipline.' "

If the time *sot* by these evangelists that put "strange fire" in their censers, happened to be in the spring of the year, the planting was often neglected. Then at harvest there was nothing to reap. Many, like the foolish grasshopper that sings away the summer and starves in autumn, found themselves in cold and hunger—in utter destitution

when winter came. But if the *sot* time was in the fall, then the harvest was neglected, and winter frosts and snows destroyed the fruits of the earth, and empty cellars and empty barns predicted starvation for people and cattle. The hungry wolf at the door succeeded the false prophet in the Church.

There is another serious consideration about this dangerous fad. Other heresies have a time of aggressive propagation, come to their maximum, and then die out. At present no one worships Zeus and Athena, or Jupiter and Juno. In like manner modern cults will have their day and then descend into their well-merited oblivion. This fate awaits the recent so-called Christian Science—neither Christian nor scientific—which is probably the cheapest and insanest delusion to be found on the humbug religious market today. Happily, already it is on the wane.

But this Second Adventism is a kind of perennial which during all the Christian centuries, at every time when war, or famine, or pestilence, or earthquake has visited the earth, has immediately sent forth its usual crowd of zealots—"wise" ones who could discern "the signs of the times" and who forthwith troubled the Church with their illusive visions, imaginary revelations, and unscriptural predictions. In this way, irreparable injury is done to all the higher interests of our Christian civilization. The Church should ever remember the emphatic command given by our Lord in His Great Sermon on the Mount: "Beware of false prophets."—Matt. 7:15.

PART II

FOREWORD

The visions of Daniel in their vast prophetic range take us from his time to the end of time, and give both Jew and Gentile a fine knowledge of the important affairs of the world, culminating in the present Kingdom of Heaven, which is given to the saints of God on this earth.

THE DREAM OF NEBUCHADNEZZAR

According to Josephus, Nebuchadnezzar reigned 43 years. He may well be regarded as one of the most outstanding personalities of all history. In 605, he was sent by his father Nabopolassar to chastise Pharaoh-necho, King of Egypt, whom he defeated at the famous battle of Carchemish on the Euphrates. (Jer. 46:2-12.) Nebuchadnezzar "made three incursions into Judæa. The first in the reign of Jehoiakim (606 B. C.), he reduced the Theocracy to a tributary of the world power, Babylonian. Daniel was one of the captives brought to Babylon at that very time. At the second inroad (598 B. C.), King Jehoiakim and the prophet Ezekiel were led into captivity. In the third (588 B. C.), Nebuchadnezzar destroyed at last the Holy City, brought the Jewish King in fetters to Babylon; and thus the kingdom came to an end."—Homiletical Com. Daniel, p. 13.

Now, about the year 603 B.C., this mighty monarch had a dream. Strange to say, when he awoke he had only the memory of it, but not the dream itself. However, Babylon had many kinds of learned professors of high repute. There were the magicians who knew how to interpret dreams and how to work miracles by magic, the astrologers who studied the heavens and watched the moving planets, the sorcerers who held converse with spirits, the soothsayers who discerned destiny from stellar arrangements at birth, and the Chaldeans, the learned and wise men of the empire. All these were summoned in haste into the presence of his majesty, and were required to give not only the interpretation, but also the dream. This double demand was declared by the wise men to be unreasonable and impossible. They assured the king of the interpretation, if he would tell his dream. At this the king became "angry and very furious, and commanded to destroy all the wise men of Babylon." In carrying out the decree the officers "sought Daniel and his fellows to be slain." Then Daniel being informed by Arioch, Captain of the king's body-guard, went to Nebuchad-

nezzar and desired time, promising to give the interpretation. At once Daniel informed his companions of the serious situation—"That they would desire mercies of the God of Heaven concerning this secret." In *answer to prayer* the matter was "revealed unto Daniel in a night vision. Then he blessed the God of Heaven . . . and said, Blessed be the Name of God forever and ever: for wisdom and might are his," and the heart of the prophet overflowed with joy and gladness, as he rendered worship, adoration, and thanksgiving to the God of his fathers. This fine anthem of praise is recorded in verses 20-23.

Immediately, Arioch is informed. Daniel is hurried into the imperial presence and the officer says, "I have found a man of the captives of Judah, that will make known unto the king the interpretation." Then the king answered and said to Daniel, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered . . . and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind . . . what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but . . . that thou mightest know the thoughts of thy heart."

THE IMAGE

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces

together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."—Verses 31-35.

THE INTERPRETATION

"This is the dream; and we will tell the interpretation thereof before the king."—Verse 36.

"Thou, O king, art a king of kings: for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall be ruler over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."—Verses 37-43.

THE BABYLONIAN EMPIRE

During the reign of Nebuchadnezzar the Babylonian Empire extended from the Tigris to the Dardanelles and to the Nile. His great armies had far-flung lines of conquest, and made Babylon the treasure house of the world. The city was built on both sides of the Euphrates, and they were connected by a tunnel under the river and a bridge over it. The city was in the form of a square enclosed by a double line of high walls, the extent of the outer wall being about 56

miles. The entire area thus enclosed was about 200 square miles. Also, according to Herodotus, the height of the wall was 337½ feet, but according to Ctesias, a Greek historian, it was 300 feet high. Herodotus gives 85 feet as the width of the wall. Morever, it was strengthened by 250 towers and had 100 brazen gates. The houses, which were three or four stories high, were laid out in straight streets crossing one another at right angles. It was especially adorned with the temple of Belus, the imperial palace, and the Hanging Gardens, which were one of the Seven Wonders of the world. It was the golden city of antiquity.

THE MEDO-PERSIAN EMPIRE

About 538 B.C., Babylon, in the time of Belshazzar, was taken by Cyrus, who by diverting the waters of the Euphrates, was able to take his army on the bed of the river under the great walls of the city. Daniel himself, in Chapter 5, gives a very graphic description of the awful night of feasting and carnage that marked the fall of the wicked city. This the second of the great kingdoms was very extensive. "It stretched from the Indus to the farthest limits of Asia Minor, and from the Caspian Sea to the Persian Gulf."—Myers' Gen. Hist., p. 75. Yet its breasts and arms were only silver; therefore this kingdom was inferior to golden headed Babylon. But it must be remembered that Cyrus was the great and good monarch who allowed the Jews to return to their own land. Indeed, Cyrus was named and his coming predicted by Isaiah (44:28 and 45:1) in the year 712 B. C., which would be nearly 150 years before his birth. "Xenophon, who wished to draw the character of a model person, made choice of Cyrus."—Barnes, p. 41.

THE GREEK EMPIRE

"This is the third, the kingdom of brass. It was founded by Alexander the Great. In the spring of 334 B.C., he set out at the head of an army of thirty-five thousand men for the conquest of the Persian Empire . . . Crossing the Hellespont, Alexander routed the Persian hosts at the important battle of Granicus, by which victory all Asia Minor

was laid open to the invader."—Myers' Gen. Hist., p. 162. Next year, in 333 B.C., at the northeast corner of the Mediterranean, he won the great battle of Issus, defeating an army of 600,000 men. Then in 332 he took Tyre. After that he made himself master of Egypt, and founded the city of Alexandria. Then he went down to the celebrated temple and oracle of Zeus Ammon, where the flattering priests, to gratify his vanity, "gave out that the oracle pronounced Alexander to be the Son of Zeus Ammon and the destined ruler of the world."—Ibid., p. 163. Again he "recommenced his march toward the Persian capital." In reply to offers of peace, from Darius, he replied: "There cannot be two suns in the heavens." Having crossed the Euphrates and the Tigris, on the plain of Arbela, near ancient Nineveh, he again defeated Darius, who had an immense army. "Again the Macedonian phalanx cut through the ranks of the Persians as a boat cuts through the waves."—Ibid., p. 164.

THE ROMAN EMPIRE

This kingdom is well represented by iron, which is a base metal, and clay. By the strong arm of Rome the cold steel entered the very heart of nations in Europe, Asia and Africa. The legal Roman will-power was strong and cruel in government. It did break in pieces many kingdoms. Of this powerful warlike people, Gibbon thus speaks: "The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean, and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."—Barnes on Revelation, p. 148. Mithridates in Asia Minor, Hannibal in Africa, and Caractacus in far off Britain felt the sledge-hammer blows of relentless Rome.

As world-powers Babylon, Medo-Persia, and Greece had rather brief careers of domination when compared with that of Rome. Imperial Rome was founded in 753 B.C. and her Fall was in 476 A.D. The sum of these dates is 1,229 years. But she did not enter upon campaigns of conquest till the

time of the Punic Wars which took place between 264 B.C. and 201 B.C. It may, therefore, be said that for nearly 700 years the Eternal City was the Mistress of the World.

But the iron never mixed with clay. Her victorious armies marched into Europe, Asia, Africa. In Germany, Gaul, Spain, and even in Britain, the natives heard her conquering tread; but there was no mixing of races—no commingling of blood in family life. The Romans mingled as conquerors, but mixed not as fellow citizens.

THE KINGDOM OF GOD

"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: the dream is certain and the interpretation thereof sure."—Verses 44, 45.

Mankind must be taught by calamitous failures, during long centuries of unmitigated disasters, that our own righteousness is as filthy rags and that of ourselves we are utterly unfit for self-government. Consequently, after allowing mortals to witness the total collapse of all their attempts to govern this mundane sphere aright, our Merciful Heavenly Father, on this sin-cursed earth, sets up a "kingdom of righteousness, and peace, and joy in the Holy Ghost." Under this glorious Theocracy, established in the hearts of men, the financial and social, the moral and spiritual chaos of a fallen world will be divinely ordered and clarified as in the days of creation the vapors and mists were dissipated and the blue ethereal firmament of our heaven appeared. This restitution—restoration—will give regenerated humanity a blessed Paradise, a vestibule of our celestial and eternal Home.

But when will occur the initial stages of this happy period in our history? The prophet predicted: "And in the days of these kings shall the God of Heaven set up a kingdom,

which shall never be destroyed."—v. 44. The natural and necessary inference is that the inauguration events of this Divine Government will take place about the close of the world's failures. Mark, the prediction says, "In the days of these kings" or kingdoms. That means before the destruction of the last of the four wicked monarchies—before the Fall of the Roman Empire. This great calamity took place in 476 A.D. Therefore, the Kingdom of Heaven was set up before that date.

Now, what are the all-important events that happened during the closing centuries of the last world-power, and that can properly be regarded as sufficiently significant to mark the beginning of this Kingdom of Heaven? Most certainly the Advent of the well-beloved Son of God at His first Coming to reveal the love of God to man in a blessed life and atoning death, in a triumphant resurrection and a glorious ascension, and also the Descent of the Holy Spirit on the Day of Pentecost inaugurating the New Dispensation, and also the blessed and extensive triumphs of our Holy Christianity during the first two or three centuries of our Christian Era—most certainly these most glorious events supply absolutely sufficient data for the inauguration of the Kingdom of Heaven: for the foregoing are the supreme events of all human history. Thus the Lord Himself by His first Advent, by the Descent of the Holy Spirit, the Third Person of the Holy Trinity, on the Day of Pentecost, and by the wonderful ministries of the apostolic Church, has shown us *the days* (mark the plural, days) that were the closing periods of the fourth monarchy, and that witnessed the initial stages of the Kingdom of Heaven.

Also, the Lord says, "It shall never be destroyed." This Kingdom is now in the hearts of all true believers. Also, it will endure through all the centuries of time and all the cycles of eternity; for "the gates of hell shall never prevail against it" either now or in the endless hereafter.

Further, this "Kingdom shall not be left to other people." It will never be taken out of the hands of the Almighty. The blessed assurance of this is given by the Saviour Himself. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my

hand: My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand."—Jno. 10:28, 29. The Caesars lost Rome, Alexander's family did not retain the sceptre of Greece, and Belshazzar died in the fall of Babylon. Also where are the Hapsburgs, the Romanoffs, the Hohenzollerns, and the Sultans, and who rule over their empires? But this glorious Kingdom of Heaven is the everlasting possession of the Most High. "The eternal God is thy refuge, and underneath are the everlasting arms."—Deu. 33:27. "But it shall break in pieces and consume all these kingdoms, and it shall stand forever."

THE MIRACULOUS STONE

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Dan. 2:45.

This is a miraculous stone. It "was cut out of the mountain without hands." Christians can say: "We have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5:1. In this mysterious stone a supernatural power is at work. *Miracles are the very life of Christianity.* Prophecy is a miracle of knowledge, and conversion is a most glorious miracle of grace. The Church was founded on miracles. How otherwise could the Twelve Apostles take the world for Christ? Well might the angel say to Zerubbabel: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zec. 4:6. The miraculous is everywhere in evidence in this glorious Gospel. Jesus Christ Himself was a supernatural Person, "conceived by the Holy Ghost, born of the Virgin Mary." To the eye of the natural man, the Saviour was "a root out of a dry ground"; but to the archangels He was the Eternal Son of the Lord God Almighty. Also, the pure in heart have views of His Miraculous glorification. Further, the disciples were mi-

raculously qualified for world evangelism. "But ye shall receive power after that the Holy Ghost is come upon you." —Acts 1:8.

This miraculous Stone, as it moved, conquered and crushed. The gold, the silver, the brass, the iron, and the clay were all ground to powder, and became as chaff under its ponderous weight and irresistible force. Indeed, Christianity has already become the greatest moral power on this earth. Even great Germany could not stand up against the enlightened public sentiment of Christendom. A celestial illumination is filling the minds of men, and unmistakably intimating that ultimately the Teachings of our Blessed Lord will dominate both the thought and activity of mankind. World-wide Empire is the inheritance of our glorious Christianity.

Further, "The Stone that smote the image became a great mountain, and filled the whole earth."—v. 35. Evidently, the destiny of Christianity is universal supremacy. The time is coming when the universal proclamation will be made: "And the seventh angel sounded; and there were great voices in Heaven saying, The kingdoms of this world are become the Kingdoms of our Lord, and of His Christ and He shall reign forever and ever."—Rev. 11:15. The evangelical prophet looking down the long vista of centuries in faith, saw this glad day, and announced: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Is. 11:7.

The Psalmist predicted what the evangelist recorded: "The stone which the builders rejected is become the headstone of the corner."—Ps. 118:22. The same idea is expressed by Paul: "Jesus Christ Himself being the chief corner stone."—Eph. 2:20. Peter had the miraculous idea: "To whom coming as to a living Stone."—1 Peter 2:4. Paul speaking of Israel in the wilderness says: "They drank of that spiritual Rock that followed them and that Rock was Christ."—1 Cor. 10:4. The Saviour says: "Upon this Rock [Himself] I will build my Church; and the gates of hell shall not prevail against it."—Matt. 16:18. The rocks are the foundations of continents and mountains, and a stone

is a fine symbol of the solidarity and eternity of the kingdom of God. Sad thought—to the wicked it is "a stone of stumbling, and a rock of offence."—1 Peter 2:8. But the Christian rejoices to sing:

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

THE PURPOSE OF THIS WONDERFUL DREAM

It is to focalize our attention on three things; namely—

1. That the Supreme Being allowed fallen humanity a period of 4,000 years wherein man might do his utmost on empire building, and might be convinced, after four world-wide examples of total disaster, of his own utter inability to establish and maintain financial and educational, social and moral normal conditions in every order of society and sphere of human activity and thought. The awful wreckage of democracies, republics, kingdoms, and empires, scattered through all the centuries of the past, loudly proclaims that man unaided by the Lord cannot govern himself.

2. That it is necessary for the Most High Himself to establish a Kingdom founded upon truth and righteousness, upon the principles of Christianity, if the world is to be saved from total wreck on the shores of time.

3. That the Lord laid the foundations of His glorious Kingdom in the time of Augustus, whose peaceful and prosperous reign of forty-five years marked the culmination of Rome's greatness. It was during his reign that the King of the Jews was born, that our Blessed Lord made His first Advent. The prediction in the dream was: "And in the days of these kingdoms shall the God of Heaven set up a Kingdom"; that is, before these kingdoms will have passed away, this divinely founded kingdom will be set up. Any other explanation is simply absurd. Therefore, towards the end of the great world-monarchy failures, God sent His Beloved Son to redeem the world from the powers of evil

and sent His Holy Spirit to show by the conversion of thousands that the kingdom had already been set up in the hearts of believers and would ultimately fill the world with the saved of the Lord. The great truth established in this dream is—The Kingdom of God was set up on this earth on the Day of Pentecost, and will ultimately give the world its millennium, its Golden Age of peace and plenty in the fear and love of the Heavenly Father. "Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen."

VISION OF THE FOUR ANCIENT MONARCHIES

DANIEL

Daniel, like his illustrious predecessor Moses, must have been a person of deep piety, rare ability, profound learning, and vast knowledge of world affairs. He was prime minister under Nebuchadnezzar for about forty years, and was the fourth of the greater prophets. Though nothing is known of his family, he appears, however, "to have been of royal or noble descent." He was taken to Babylon in 604 B.C. His fidelity to his religion showed itself in his refusal to eat of the rich food provided by the king. In his examination Daniel proved that he had made good use of his time during the three years' course of study prescribed by Nebuchadnezzar.

His first great test came when he was called upon to interpret the *image dream.* At that time, when he was quite a young man, he was made the "ruler of the whole province of Babylon" and "chief of the governors over all the wise men of Babylon." He also interpreted the dream of the *great tree,* and faithfully told the king that its cutting down betokened humiliation to Nebuchadnezzar himself. Then, in his old age he explained to Belshazzar and his drinking revellers the handwriting on the wall, on that memorable evening of the awful night of the taking of Babylon by the Medo-Persian army under Cyrus.

Also, "at the accession of Darius, he was made first of the three presidents" of the empire. It was under this Darius that he was cast into the lions' den. Thus, even to old age and after a long political career, amid the corrupting influences of a most wicked court, he maintained his integrity and his purity of life. And, since from the beginning the wicked have hated the righteous, the Medo-Persian heathen nobles entered into a conspiracy to destroy Daniel by having him thrown into the lions' den.

Though there was a decree forbidding prayer to "any God or man," yet Daniel, as his custom was, went into his chamber with his windows open towards Jerusalem, and kneeling upon his knees, offered prayer three times a day. Thus "he prayed and gave thanks before his God," and was cast into the lions' den. *No prayerless statesman could give the world such a life work as that of Daniel.*

In the third year of Cyrus (B. C. 534), he saw his last wonderful vision on the banks of the Tigris (Dan. 10:1, 4). Thus the prophet had a career of about seventy years, and during all that time, his heathen enemies on their own confession, could find no fault in his various and many administrations of public affairs. Even when Daniel was an old man, it it said: "It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first."—Dan. 6:1, 2. He was the great prime minister of two of the four great monarchies of antiquity, and, therefore, is the model statesman of all time.

There has been what might be called concerted action on the part of destructive critics to make myths of Daniel and Moses, and to discredit their writings. Agnostics under the guise of criticism have tried their utmost to put both Moses and Daniel into the category of mythological personages. But these gratuitous assertions are easily answered. In the case of Moses, who is mentioned by name nearly one thousand times in the Bible, it is simply insanity to deny his reality. If Moses is only a fictitious character, then, concerning him alone, there are about one thousand falsehoods in the Holy Scriptures. As the geometrician would say, that involves a *reductio ad absurdum.*

In reference to Daniel, it can be said that he is regarded as a real person by the vast millions of Mohammedans throughout the world. In like manner the great Greek Church of all the Russias and the Roman Catholic Church with its millions of adherents and the great Protestant Churches of Europe and America regard Daniel as a real person. For 2,400 years, with the exception of one Porphyry (A. D. 233-C304), a defender of Paganism and a violent

opponent of Christianity, both Jews and Christians have regarded Daniel as the author of the fourth great prophecy. This Porphyry thought that the book of Daniel was written in the time of Antiochus Epiphanes about 168-165 B. C. Then in 1806-8, Bertholdt began his opposition to the Daniel authorship, and, of course, all infidels were anxious to destroy this wonderful prophecy with its miracles of knowledge in its wonderfully minute predictions—with its supernatural dreams and visions.

Even Dr. Pusey says: "The writer, were he not Daniel, must have lied on a most frightful scale, ascribing to God words which were never uttered, and miracles which are assumed never to have been wrought. In a word, the whole book would be one lie in the name of God."—Hom. Com. Daniel, p. 3.

This wonderful vision was given in the first year of Belshazzar's reign, and it is recorded in Ch. 7.

BABYLON

It begins, "Behold the four winds of heaven strove upon the great sea." In one sense this sea may mean the Mediterranean, which was the center of the great ancient world kingdoms. But in a higher sense the sea represents peoples and nations, while the winds represent the contending forces of world powers.

Four strange appearing "beasts come up from the sea." "The first was like a lion and had eagle's wings." Winged animals are common among the sculptured forms of Nineveh and Persepolis. Sardanapalus, an Assyrian King, once boasted: "I broke the winged lions and bulls watching over the temple, all there were."

But after a time the wings were plucked off the lion, "and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." This refers to Babylon and especially to Nebuchadnezzar. As Babylon is the "golden head" of the great image spoken of in the second chapter, its proper symbol here is the lion, the king of beasts. The wings certainly indicate rapid marches and widely extended influence. When Nabopolassar died—

he was the father of Nebuchadnezzar—his kingdom included Chaldea, Assyria, Arabia, Syria and Palestine. Then Nebuchadnezzar added Egypt and Tyre. To have accomplished all this, there must have been numberless forced marches and extensive military expeditions.

But the latter part of verse four needs explanation: "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

Of course, when the sudden stroke of the Almighty deprived Nebuchadnezzar of reason, all military operations came to a standstill. There were no more foreign campaigns and the conquering armies of Babylon ceased to wage war. What caused this change in the national policy? Figuratively speaking, the wings had been plucked from the demented monarch, and apparently there was no great leader to take his place. Then on his restoration, when reason returned, Nebuchadnezzar was no longer a beast of prey among the nations of the earth, but a God-fearing ruler that devoutly worshiped the Most High. He was lifted up and stood as a rational human being before his Maker, and became an intelligent king possessing a sympathetic heart and having a regard for the welfare of mankind. Here Nebuchadnezzar's remarkable conversion and its beneficent consequences are well represented. Evidently, this part of the Apocalypse was fulfilled by Babylon and its mighty monarch.

MEDO-PERSIA

The second beast was like a bear—more sluggish and not so noble as the lion. In this part of the prophecy is represented the Medo-Persian Empire, which in the great image is represented by the breast and arms of silver. This bear raises itself up "on one side." The two sides, the two arms, and, in a succeeding vision, the two horns will symbolize the dual nature of this world power. At first the Medes had the pre-eminence, then the Persians under the Great Cyrus obtained leadership, and are the more prominent in these visions.

In the mouth of this bear are three ribs. Commentators generally believe that these ribs represent three nations, namely, Babylon, Egypt and Lydia—Lydia whose capital was Sardis and one of whose kings was the fabulously rich Croesus.

The foregoing explanation is in harmony with a prediction made by Isaiah about 712 B. C.: "Behold I will stir up the Medes against them . . . and Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah."—Is. 13:17-19. Again, Isaiah predicts: "Go up, O Elam: besiege, O Media. Babylon is fallen, is fallen."—Is. 21:2, 9. This must have been a case of plenary inspiration: for what could a prophet of Judah know of events that would take place east of the Tigris nearly 200 years after his death?

Now, it was said to this bear, "Arise, devour much flesh." The Medo-Persian Empire started on its high career with a great slaughter. Babylon was taken by strategy—The course of the Euphrates being changed, the besiegers entered by its bed and thus without the loss of a man, found themselves in possession of the "golden city." Just consider these facts: The city was given up to drunkenness and dissipation, and drunken men are easily slain. It was night, the natural time for slaughter. Then, the besiegers were flushed with victory and their swords thirsted for blood. Also, they were not tired or worn out with a long siege; but in fulness of strength and lust for spoil, they filled the night with carnage. We may well suppose that when the morning came, blood flowed everywhere and heaps of slain filled both palace and street. It is likely that the time of Babylon's fall was the bloodiest night in the history of the world.

In Persia's wars with Greece, there must have been an awful loss of life. In the Battle of Marathon, 490 B. C., one of the great events of history, with a handful of Athenians, Miltiades put to flight the hosts of Darius. Then followed in 480-479 B. C., the battles of Thermopylae, Salamis and Plataea. It is said that after crossing the Hellespont into Europe, Xerxes numbered his forces and "found that the whole armament, both military and naval, consisted of 2,317,-

610 men." Besides, the attendants are said to have been more in number than the fighting men. According to these figures, Xerxes was accompanied to Thermopylae by about 5,000,000 persons! But great disasters befell this vast invading host which "was the largest ever assembled at any period of history."—Smith's Short His. of Greece. At Thermopylae the Persians were checked in their march by Leonidas and his 300 Spartans. Then followed the naval disasters of Salamis where the splendid strategic ability of Themistocles won a decisive victory against great odds. At length, having suffered sad disasters on sea and land from crushing defeats, this mighty host dwindled away and only scattered fragments remained.

Xenophon has given his opinion of the Persians and their allies—They "have evidently less piety toward the gods, less dutiful regard to their relatives, less justice and equity in their dealings with others, and at the same time are more effeminate and less fitted for war than they were at their commencement as a nation."—The Preacher's Homiletic Com. in loc.

The foregoing interpretation regarding the bear as the symbol of the Medes and Persians is confirmed in verse 20 of the next chapter, which reads: "The ram which thou sawest having two horns are the Kings of Media and Persia." It is well to remember that the Medes and Persians constitute but one Empire in this Apocalypse. The Ritualists in the Protestant Episcopal Church in America and in the English Church in Europe, vainly attempting to defend their so-called apostolic succession, in discussing Daniel and Revelation, endeavor to ignore Pagan and Papal Rome, and to divide the Medo-Persian Empire into two kingdoms; so as to make up the number four—the number mentioned in the Bible. This is the great reason why we have so many very poor Commentaries on Daniel and Revelation. Then, of course, Premillennialism is also a very disturbing and erroneous factor in prophetic interpretation.

GREECE

Let us now consider the third Beast. It was like a leopard, but it had four wings and four heads, and "dominion was given to it." The leopard spots indicate the heterogeneity of the Grecian Empire. From the Nile to the Tigris, and from the Danube to the Indus, its vast and diversified rule extended. Many nationalities came under its sway.

This Beast had four wings. Certainly with marvellous celerity, Alexander swept over the earth. The great Macedonian was born in 356 B. C. In 334 B. C. as a young man of about twenty-two, he led an army across the Hellespont into Asia Minor, and at the river Granicus with only 35,000 soldiers he put to flight the Persians. In the next year, 333 B.C., at the battle of Issus, at the northeast corner of the Mediterranean, he put to flight an army of over half a million under Darius Codomannus. This Persian host "is said to have consisted of 600,000 fighting men, besides all that train of attendants which usually accompanied the march of a Persian monarch." Then Alexander turned south and after a terrible siege of six months, took the island city of Tyre, which had resisted the might of Nebuchadnezzar for thirteen years. Soon Gaza fell before his cruel and dreadful onslaughts. After this he hastened away to Egypt, and conquered and founded the city of Alexandria.

Now, leaving Egypt, he hastens on to Jerusalem and pays a flying visit to the Temple, where the high priest, understanding Daniel's prophecies, shows Alexander the predictions referring to Greece and Persia. Here is a case when a prediction was of great service to God's ancient people. They knew from the Sacred Writings that Greece was going to conquer Persia. Accordingly, they received Alexander as a conqueror, which pleased him very much and caused him to treat God's Word, priests, Temple, city and people with great consideration. Also, we may well suppose that the Jews in Alexandria in Egypt felt the kindly influence of Alexander's gracious treatment of their Holy City, Jerusalem.

Now, this hasty youthful conqueror pushes on through Palestine and Syria to the Euphrates, and on across Meso-

potamia and the Tigris river, east of ancient Nineveh; and here was fought the memorable battle of Arbela in 331 B. C., which settled the supremacy of the West over the East. At this battle the Persians were twenty times more numerous than the Greeks.

From Arbela he went away south to Babylon, then away east to Ecbatana in pursuit of Darius. "Alexander, with his main body, then pursued Darius through Media by forced marches, and reached Ragae, a distance of three hundred miles from Ecbatana, in eleven days. Such was the rapidity of the march that many men and horses died of fatigue."—Smith's S. Hist. of G., p. 195. "The next three years were employed by Alexander in subduing Hyrcania, Drangiana, Bactria, and Sogdiana, and other northern and distant provinces of the Persian Empire."—Ibid., p. 195. Alexander pushed on north, crossed the Jaxartes River and defeated the Scythians. Then he turned and crossed the Indus, overran the whole of the Punjab and desired to extend his conquests to the Ganges. At length his "army worn out by fatigue and dangers, positively refused to proceed any farther, although Alexander passionately desired to attack" another powerful Indian monarch. The home journey by the mouth of the Indus River was long and perilous. "Alexander himself proceeded with his army in the autumn of 326, through the burning deserts of Gedrosia towards Persepolis, marching himself on foot, and sharing the privations and fatigues of the meanest soldier."

During these rapid and headlong marches which touched the three continents of the Eastern Hemisphere, marvellous speed must have been attained. On one occasion the defenders of a stronghold asked the Greeks, "Can Alexander, who can do all things, fly also?" Afterward, it was said, "You see, Alexander's soldiers have wings."

But what explanation can be given concerning the four heads of this leopard?

Not long after the close of these far-extending campaigns, the mighty conqueror drank himself to death, leaving the affairs of his vast empire in much confusion. His gen-

erals quarreled, his wife Roxana and his posthumous son were murdered, and finally his dominion was divided into four parts as follows:

1. Cassander received Macedon and Greece; 2. Lysimachus, Thrace and Asia Minor; 3. Ptolemy, Egypt, Palestine, and Arabia Petrea; 4. Seleucus, Syria and the Eastern Empire.

Thus has been fulfilled, and to the letter, the Scripture predictions in reference to the third beast—the leopard of the vision.

ROME

Let us now look at the fourth Beast which is so horrible in appearance as to defy description.

In verse 7, this "dreadful, and terrible, and strong" beast is brought to view. "It had great iron teeth," "devoured, brake in pieces, and stamped the residue with" its feet. The symbolism is alarming and one cannot fail to recognize Pagan Rome, the "Imperial City," which has sometimes been called the "Eternal City," and which for over 700 years was the "Mistress of the World." Yet Rome was a base kingdom and its place in the great image is among the legs of iron and toes of iron and clay. Look again at this hideous monster. It is so heterogeneous as to make illustration from nature impossible: it is diverse from all beasts. The fulfilment of this strange heterogeneity is found in the various forms of government under which Rome existed.

1. First, it had seven kings—from Romulus to Tarquinius Superbus.

2. Then in 509 B. C., a Republic was established.

3. In 451 B. C., the Decemvirs were appointed, and for a time the laws of the "Twelve Tables" were in force.

4. At length "Civil War" broke out, and with the Gracchi perished the "freedom of the Republic."

5. In 49 B. C., there arose the cruel conflict between Caesar and Pompey.

6. From 48 B. C. to 96 A. D., when Domitian died, was the period of the "Twelve Caesars."

7. Then followed the "Five Good Emperors," whose united reigns lasted 100 years. These wise rulers governed during the blessed revival times of the post-apostolic ministry, when the Primitive Church was evangelizing throughout the then known world. The prayers of the Christians for kings and all persons in authority, prevailed, and the Lord placed righteous rulers upon the throne in the city of the "Seven Hills."

From the foregoing, one sees that Rome was governed by Kings, Consuls, Dictators, Triumvirs, and Generals. Both patricians and plebeians, both imperialists and republicans had turns at government. This was in truth a spotted political Beast.

Moreover, the monster had iron teeth. How many millions were crushed between the jaws of this relentless world-power! In Europe, Asia and Africa, rivers of human blood were shed by Rome's conquering legions that spread sorrow and devastation wherever they marched. This fourth pagan power devoured, did break in pieces, and did trample under foot the peoples of many lands. From the Grampian Hills in Scotland to the Pyramids in Egypt, and away to the banks of the Indus flew her eagle standards in resistless invasions. For long centuries Rome was the tyrant of the human race.

But what mean these ten horns? It is generally supposed that they represent the kingdoms into which the vast empire was ultimately divided. In Barnes' Notes you will find the following list of ten kingdoms: "The Vandals, Alans, Suevi, Heruli, Franks, Visigoths, Ostrogoths, Burgundians, Lombards, Britons."

There is another enumeration according to which these kingdoms were—Syria, Asia, Egypt, Africa, Greece, Italy, Germany, France, Spain, and England. Upon close investigation it will be seen that these lists do not vary so very much. It is well known that at the fall of the Roman Empire, it naturally did split up into many smaller kingdoms. Of course, time changes names and boundaries: but we may be well assured that the prediction was fulfilled.

But at present a great deal of interest centers in the "Little Horn that quietly appeared among the ten horns." Its antitype is evidently the cruel Antiochus Epiphanes, who is also described by Daniel as a "Little Horn." This King reigned at Antioch in Syria from 175 to 164 B. C. He most wickedly persecuted the Jews, took Jerusalem, "profaned the altar by the sacrifice of a swine," "sprinkled the broth of swine's flesh over the whole sanctuary, polluted the Holy of Holies with filth," and robbed the Temple of its sacred treasures.

THE APOSTATE KINGDOM

The rise of this second "Little Horn," which is here spoken of, is most peculiar. At this time Daniel must have enjoyed plenary inspiration for strange events are minutely delineated. It is interesting to read about the rise of the Papacy and to observe how accurately events have been predicted.

The fall of the Western Empire in 496 A. D. left Rome open for exploitation by greedy and unscrupulous bishops: for at this time Constantinople became the capital of the whole Empire. This robbed the "Eternal City" of both military and political significance. Satan was not slow at seeing his great opportunity, and inflated the prelates of the Holy (?) Roman See with pride and arrogance. Forthwith they began to assume universal and absolute control of the Church. Laymen were excluded from all ecclesiastical councils, while pompous pontiffs and base minded bishops secured in their own names the title deeds to all Church property; and then lorded it over God's heritage to the great injury of Christendom. Thus Pagan Rome became Papal Rome: and the *heathen* Beast was succeeded by the more horrible *apostate* Beast. Then Satan secured the finest pedestal in the world for his antichrist propaganda. During the Dark Ages, in unrestrained wickedness, this hypocritical, ecclesiastical diabolism descended to the lowest depths of human depravity and for over 1,200 years has done its utmost to overthrow our holy Christian religion.

We have seen that on the breaking up of the Western Empire, ten kingdoms arose, three of which were afterward

absorbed by this "Little Horn." Sir Isaac Newton supposed that these three "were the Exarchate of Ravenna, the Lombards, and the senate and dukedom of Rome."—Barnes. It is true that these temporal powers were absorbed by the Papacy, and in a certain sense they may be the ones immediately referred to. But some prophecies have a double fulfilment, and if this is of that kind, in the wider sense the reference would be to Spain, the land of the bloody Inquisition; to France, long called the "eldest son of the Church," and to Austria, for centuries designated the "Holy Roman Empire." These three kingdoms, in so far as education and liberty, morality and true religion are concerned, were plucked up by the roots and utterly destroyed. But a brighter day is dawning. France has well-nigh secured her emancipation from the Papacy, Spain is battling with the "Man of Sin" for her very life, while poor, distressed Austria has been paralyzed by the abominable hierarchy.

This "Little Horn" has eyes. The probable reference is to the confessional. This iniquitous institution provides priests with free and full information. These wily father confessors know how to coin money out of a nefarious business and charge for receiving information. Through Catholic servants and neighbors, we all pass under the glare of papal espionage eyes. Thus, through the vile confessional, Rome has a perfect and paying spy system.

But listen to this "Little Horn" as it speaks softly in mock humility, and then hear its loud "bulls" of terrorizing curses and anathemas. Hear, also the pontiffs' blasphemous claims to infallibility and temporal and spiritual supremacy. These mendacious and audacious successors of St. Peter wear a triple crown and would fain be lords of earth and Heaven and hell. This "man of sin" arrogates to himself great titles and must be called "His Holiness" and "the Vicar of Christ on Earth." Indeed, "princes are bound to kiss his feet."

In 1155 Adrian IV required the emperor Frederick to hold his stirrup while he mounted his horse, and declared to the emperor himself: "To place your name before ours is arrogance—is insolence." Pope Nicholas asserted: "The pope is styled God by the pious princes, and it is manifest

God cannot be judged by man." In reference to the Holy Scriptures, Pope Gregory made this impious assertion: "The holy and inspired fathers and teachers and the Six Councils in Christ—these are our Scriptures and our light of salvation."

Again, Romanism has the "stout look." There is a marked difference between the facial expression of a heathen assembly and that of a Christian congregation. Take a look at a fine anti-saloon convention and then turn your gaze upon a mob of saloon keepers! There is a difference between "him that serveth God and him that serveth Him not." Now, turn your attention to those priests that stand behind papist altars and you will see "stout" looking specimens of the genus homo. The very brand of Satan seems to be on their non-spirituelle carcasses.

Further, Romanism has achieved unparalleled success in making war upon the "saints of the Most High." "In Ireland 150,000 persons are said to have been massacred in one province, in virtue of a papal edict, dated May 25, 1643, in which the Pope granted a full and plenary indulgence and absolute remission of all their sins 'to all the Christians in the kingdom of Ireland, so long as they should war against the heretics and other enemies of the Catholic faith.' "—The Preachers' Homiletic Com. on Dan. Many sad stories might be told of the poor, persecuted Covenanters in Scotland. The work of Bloody Mary in England will never be forgotten. In France in 1572 there occurred the St. Bartholomew Massacre when in thirty days, 30,000 suffered martyrdom. What a curse to Spain has been the infernal Inquisition! Barnes in his Notes on the 11th chapter of Revelation, makes this appalling statement—"In France several millions were destroyed in the innumerable massacres that took place in that kingdom. It has been computed that since the rise of the papacy, not fewer than fifty millions [50,000,000 not including Cis-atlantic martyrs] have been put to death on account of religion. Of this vast number the greater part have been cut off during the last six hundred years; for the papacy persecuted very little during the first half of its existence." Pope Uurban II asserted—"We do not count them murderers

who, burning with zeal for their Catholic Mother against the excommunicate, may happen to have slain some of them."

This wicked "Little Horn" is charged with having changed "times and laws." The Seventh Day Adventists make great use of this passage and claim that the Roman Catholic Church changed the Sabbath. Now, if you ask a papist priest if his Church changed the Sabbath, he will reply, "Yes." But what does he mean by that answer? He means that the apostles made the change, and he is perfectly correct: for he believes that his Church is the true Church which was founded by Peter and the rest of the Apostles. But what does the Seventh Day Adventist mean? Well, he will tell you that "the Papacy was established in A. D. 538, and that the change of day was made by it; that is, the change was made about the end of the 6th century. But that is neither the opinion nor the answer of the priest. This is a very illiterate way of reasoning. The truth is this: Not the Papacy, but the pure, primitive Christian Church did change the Sabbath and under apostolic authority.

But the "Little Horn" has changed "times and laws." It changed the Ten Commandments by leaving out the Second and by dividing the Tenth into two. However, in a recent catechism the Coms. are properly given. It has also changed "times" by slighting the Lord's Day and by putting into the calendar many "saints' days" and other "holy days." It has almost entirely buried Christianity under the rubbish of false doctrines—penance instead of repentance, confession to a priest instead of to God, purgatorial fire instead of the precious blood of atonement, priests instead of preachers. Its dogmas concerning celibacy, the confessional, nunneries and monastic institutions are a disgrace to mankind.

This "Little Horn" is to have power until "a time, and times, and the dividing of time"; that is, for three and a half years, according to the general mode of reckoning prophetic time. Now, it is an historical fact that for about such a period Romanism had unlimited sway in the world. At the Lateran Council in May, 1514, it was publicly proclaimed—"There is an end to resistance to the papal rule and religion; there is none to oppose; the whole body of

Christendom is subject to its head." Then in three and a half years after this announcement, on Oct. 31, 1517, Martin Luther nailed his Theses to the Church door of Wittenberg. This period of dense darkness was undoubtedly the darkest hour before the glorious dawn of the Reformation.

THE SETTING UP OF THE KINGDOM OF GOD

In Dan. 7:18, it is said: "But the saints of the most High shall take the Kingdom, and possess the Kingdom forever, even for ever and ever." Then in v. 27 of this chapter, it is predicted: "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the saints of the most High, whose Kingdom is an everlasting, and all dominions shall serve and obey Him."

Mark the expression—"But the saints of the Most High *shall take* the Kingdom, and possess the Kingdom forever and ever." The Church, inspired by the Holy Spirit, shall have world-wide dominion. This same great truth is repeated in verse 27, where it says that "the Kingdom under the whole heaven shall be given to the saints of the Most High." The conclusion of the whole matter is this:

The Babylonians had a trial at world empire and failed. So did the Medo-Persians and the Greeks, and the Romans. Also, the Papacy had a trial and made the worst failure of all. Soon the good Lord is going to give His Church a spiritual "Kingdom of righteousness and peace, and joy in the Holy Ghost," and this blessed Kingdom will dominate all earthly powers, lay and clerical, and will last forever. Thus, the gates of hell shall not prevail against the Church of God.

PART III

FOREWORD

It is the purpose of the following three chapters to show that our Blessed Lord in referring to His Kingdom, places His own Second Advent after the millennium, and that in several of the parables the Saviour Himself confirms the postmillennial view. Further, in the third chapter, in explaining the epistles to the Thessalonians, where the *Parousia* is repeatedly mentioned, it is made clear that Paul was not teaching premillennialism, but was showing those classic heathen, living in sight of Olympus, the home of the twelve great gods and goddesses of Greek mythology, that our Lord Jesus Christ was the only true Incarnation of Deity, and that in proof of His Divine Sonship, *He would return at the end of the world* in celestial power and glory as the Supreme Judge of all nations.

CHRIST, SPEAKING OF HIS KINGDOM, SHOWS THE PLACE OF HIS ADVENT

It is evident from the New Testament that the Kingdom was inaugurated on the Day of Pentecost, and that Christians have always enjoyed its inestimable privileges.

The words Church, Gospel, and Kingdom are all used to designate the religious organization which the Saviour instituted during His Incarnation. The name Church with its sacraments and various ministries, emphasizes especially divine worship, Holy Communion with the Lord Himself, sweet fellowship among Christians, and loving service to God and man. The term Gospel which means Good Tidings, indicates that this Divine Message will bestow manifold benefits upon mankind. The phrases, Kingdom of God and Kingdom of Heaven—the former making prominent its Founder, the Lord Himself; and the latter its place of supreme authority in the heavenly Home of the Eternal—are much used in the Gospels. These phrases suggest governmental and military ideas, and give abundant assurances that this glorious Institution will make war against all the powers of evil, and will finally and eternally overthrow the malign forces of perdition.

It can be shown that this conquering Kingdom was set up on the Day of Pentecost.

The Saviour just before His Ascension, in His farewell address to the disciples, said: "All power is given unto me in Heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen." —Matt. 28:18-20.

These commands reveal the divine purpose of the all-conquering Captain of our salvation. Mark the final words

of this Gospel. They give the promise of *His Presence* to the end of the world, to the end of the age, to the end of time; and that promised *Presence alway* does assure—not *Gospel defeat*—but the ultimate world-wide triumph of Christianity.

According to St. Luke, in closing His earthly career, the Saviour said: "That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:47-49.

Here they are commanded to preach "repentance and the remission of sins, among all nations"—to preach a Gospel that saves sinners the world over. Also, there is that wonderful statement: "Behold, I send the promise of my Father upon you." But what was that promise? In Ps. 2:8, it is written: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Thus our Lord's First Advent had for its objective—The regeneration of the world by the Gospel.

Also, on the Day of Pentecost, Peter declared to the newly anointed disciples and to the convicted multitude: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."—Acts 2:16-18. Here the apostle informs us that we are "in the last days," in the last Dispensation, which is that of the Holy Spirit, whom the Lord is *now* pouring out upon old and young, male and female, high and low—is pouring out "upon all flesh"—upon all nations for the universal spread of truth and righteousness in all lands.

Thus we see that the Descent of the Holy Spirit on Pentecost inaugurated this Gospel Dispensation. On that glad Day the Kingdom of Heaven was founded on earth.

Therefore, it follows that the Christians of today are enjoying all the spiritual blessings of God's glorious spiritual Kingdom of grace, which is destined to absorb and sanctify all earthly dominions, making this world a Paradise of peace and plenty for a thousand years.

This is constantly maintained in the Gospels. John the Baptist preached: "Repent ye; for the Kingdom of Heaven is at hand."—Matt. 3:2. Indeed, this may be called the text of his mighty ministry. Evidently the Saviour's forerunner had the idea that both the King and His Kingdom were imminent. We know that Christ was born "King of the Jews," was accepted by the devout in Israel as the Son and Heir of David, and was crucified as "the King of the Jews." Paul tells us that "Christ is the Head of the Church."—Eph. 5:23. Mr. Wesley on this announcement of John the Baptist truly says: "As if he had said, God is about to erect that Kingdom spoken of by Daniel . . . It properly signifies the Gospel Dispensation."

Now let us turn to some of our Lord's own statements about His Kingdom. The Saviour repeats John's text: "Repent: for the Kingdom of Heaven is at hand."—Matt. 4:17. The expression, "is at hand," is the English translation of a Greek verb, *eggike,* which is used here and in the similar passage by John, and which is in the perfect tense. Therefore, according to Thayer these passages might read: "The Kingdom of Heaven *has come nigh.*" The logical inference from the foregoing statements is that the First Advent marked the establishment of God's everlasting Kingdom of grace and glory.

Matt. 4:23: "And Jesus went about all Galilee, preaching the Gospel of the Kingdom"—preaching the Glad Tidings of a present, a free, and a full salvation—preaching the passing away of the material symbolism of Judaism and the ushering in of the "New Covenant: not of the letter, but of the Spirit."—2 Cor. 3:6. (R. V.) Further, in Heb. 12:22-24, we are informed that we "are come unto Mount Zion" . . . the "Church of the firstborn" . . . "And to Jesus the mediator of the *New Covenant,* and to the blood of sprinkling that speaketh better things than that of Abel."

Consequently, we are under the New Covenant and have the New Testament which blessedly transcends the Old in "glory."

The Messiah in preaching his Kingdom, was fulfilling the prediction of dying Jacob to Judah: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto Him shall the gathering of the people be."—Gen. 49:10. The Saviour in referring to His Death on the cross said: "And I, if I be lifted up from the earth, will draw all men unto me."—Jno. 12:32. Our Lord is daily becoming more and more the center of the world's attention and thought, reverence and love: and when He reigns supreme in the heart and mind of humanity, the world will then enjoy its millennium.

Matt. 5:3: "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven." Matt. 5:10: "Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven." In the original of these passages the copula is expressed, is thus emphatic, and is in the present tense, and should be read: "Theirs *is* the Kingdom of Heaven." Mark! the Saviour does not give an indefinite prediction of something about 2,000 years in the distant future. He promises blessings for present realization. Consequently, during all the Christian centuries, the "poor in spirit" and the "persecuted" have enjoyed the precious possession of the Kingdom in their very hearts. This most certainly was Paul's understanding of the Holy Scriptures, when, in giving thanks unto the Father, he said: "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His Dear Son."—Cor. 1:13. Mark the tenses of the verbs, but according to Premillennial notions, the converted person is translated into *nothing*.

Matt. 6:33: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." That is, before you seek earthly things, seek the Kingdom of God. But if there be no such Kingdom at present, then our Heavenly Father only mocks His needy creatures—which is unthinkable. An earthly parent gives neither a stone for bread, nor a serpent for a fish: And much

less does the good Lord deceive us with vain hopes. Then seek this Kingdom, and in the day you seek it with all your heart, you will most assuredly find it: for it is a present and happy possession of all the children of our Heavenly Father.

Matt. 8:12: "But the children of the Kingdom shall be cast out into outer darkness." That is, even the favored Jews who had been born into David's typical Kingdom, and who would naturally be expected to accept their Messiah's spiritual Kingdom—even the favored Jews, if unfaithful, would be rejected. But if there be no Kingdom now, why threaten to keep them out of it?

Matt. 10:7: "As ye go, preach, saying, The Kingdom of Heaven is at hand." This was the text given by our Lord to His first missionaries. This phrase, "is at hand," is often used in reference to the Kingdom. For these three words, the Greek has only one word which means, "to be near, come near, approach."—Liddell and Scott's Greek-English Lexicon. Further, here as in several other passages, the verb, *eggike,* is in the perfect tense, and should be translated: "The Kingdom of Heaven has come near." Thus the disciples were heralds of the Kingdom. Soon the bloody sacrifices of the Old Testament would cease and the all-atoning Blood of the New Covenant of grace would be shed once and for all.

Matt. 11:11: "Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of Heaven is greater than he." Notice that the verbs *are* and *is* are in the present tense, and that our Lord is not speaking of something future, but of a present preeminence—present nearly 2,000 years ago.

Matt. 11:12: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." If this kingdom was not then in existence, how could it suffer violence? and how could the violent take it by force? There is a similar statement in Luke 16:16: "The law and the Prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it." These affirmations make it impossible for

any sane exegesis to ignore the presence of the Kingdom in this Dispensation of the Holy Spirit.

Matt. 12:28: "But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you." This phrase, "is come," here implies a past event. Indeed, the Greek verb used here, means "to come or do before another, to be beforehand with, overtake, outstrip, anticipate."—Liddell and Scott. Further, the verb, *ephthase,* is in the 1st Aorist, which expresses past action. Westcott and Hort, like Thayer, translate the passage thus—"The Kingdom of God has come upon you sooner than you expected." Thus our Lord distinctly informs these ancient unbelievers that the Kingdom of God has already appeared among them. There is no possible way of evading this conclusion.

Matt. 16:19: "And I will give unto you the keys of the Kingdom of Heaven." To the apostles the Lord gave those keys, and, on the Day of Pentecost, they opened the doors of the Church, and 3,000 souls entered into the newly founded Kingdom. Afterwards, in the house of Cornelius, the Roman Centurion, Peter used the same keys and opened the same doors to the Gentiles. But according to our pessimistic brethren there could not have been any keys: for some even deny the existence of the Church which Paul mentions over fifty times in his epistles.

Matt. 16:27, 28: "For the Son of man shall come in the glory of His Father with His Angels: and then He shall reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom." In verse 27, Christ refers to His literal Second Advent at the end of all things, when as the Eternal Judge, He will appear in great glory and "reward every man"—good and bad—"according to his works." But verse 28 refers to His Spiritual Coming in the Holy Spirit on the Day of Pentecost, when He came in His Kingdom and did set up His spiritual reign in the hearts of His disciples. As this spiritual coming on Pentecost to establish the New Dispensation, occurred in a few months, no doubt most of His hearers lived to witness and enjoy that most propitious event.

Of course Christ as the Great Head of the Church was present when it was founded upon *heauton,* Himself, the Rock of Ages. Also, He said to His disciples, at His Ascension, in His fond farewell: "Lo, I am with you alway, even unto the end of the world."—Matt. 28:20. Though our Lord is seated at the right hand of the Father as our Intercessor, and though this is emphatically the Dispensation of the Holy Spirit; yet in a most precious sense Christ is present in His Church today.

Unfortunately some people have imagined that this Pentecostal Presence was the Second Advent. But the Scriptures plainly teach that the Second Coming will be at the end of all things terrestrial. Then hosts of angels and saints will accompany Him, a trumpet will sound and wake the dead, angels will reap the harvest of the world, and transcendent glory will characterize His appearance in the Heavens: and we *shall meet Him in the air.* Then the earth will pass away with a great noise, consumed with fervent heat. There has been a serious mystic confusion of thought which has led some good people astray, and caused them to imagine that Christ's spiritual Presence on Pentecost and His Spiritual Presence ever since was the *Parousia* or Second Advent, which Second Advent is so graphically described by Paul in 1 Thess. 4:16, 17. Certainly Jesus is most graciously and spiritually discerned in the Holy Communion with His saints. *But the Great Day of the Lord's visible Presence, in the Heavens, in final Judgment, is yet far in the future.*

Matt. 20:21: "She saith unto Him, Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy Kingdom." This fond mother, just like our modern Second Adventist, had purely temporal and material ideas about the Messianic reign. According to these materialists, Judaea was to be supreme over all nations, Jerusalem would be the capital of the world, and Messiah would far transcend even Solomon in all his glory. There was some excuse for Salome's foolish fondness for her sons and her mistaken notions about the Messiah's mission to earth. But what excuse can be given for our pseudo-prophets, who do not discern the leaven of the Scribes and Pharisees in these

earthly grandeur expectations, and so misrepresent and degrade our Lord's spiritual Kingdom of grace and glory? Now, in one respect, the mistaken Salome was far in advance of our modern advocates of earthly grandeurs for the Church. She believed, and rightly so, that the *Messiah would immediately set up His Kingdom.*

Matt. 21:31: "Verily, I say unto you, that the publicans and the harlots go into the Kingdom of God before you." Here is another present tense. Already Jesus saw poor penitents pressing into the opening doors of His Church. They were entering while the Kingdom was being established —were entering while the respectable, the rich and the learned were clinging to their filthy rags of self-righteousness.

Matt. 21:43: "Therefore, I say unto you, the Kingdom of God will be taken from you, and given to a nation bringing forth the fruits thereof." Sad fact! The Jew lost his great place of honor and influence for good in all the higher realms of human affairs, when he rejected his own Messiah. Then Paul was chosen as the apostle to the Gentiles, and Europe became Christian, while the children of Abraham held on to Judaism. Hence, in the opinion of the Redeemer there was a Kingdom which some accepted and others rejected. Otherwise this emphatic passage contains an absurdity. But happily it now appears that "the fullness of the Gentiles" will soon be brought into "the Commonwealth of Israel," and then the Lord's ancient people will accept their own ever-blessed Messiah. Then will be fulfilled the prediction of Zechariah 12:10: "And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one that mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born."

Matt. 23:13: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." In the modern Church

there are stumbling blocks just as there were in the ancient Church. Now if there were no Kingdom, how could our Lord rebuke persons for shutting it up! One must do violence to the Holy Scriptures, or believe that we are now living under the spiritual reign of King Immanuel.

Matt. 24:14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." But if there be no Kingdom, what becomes of its Gospel? What becomes of its Church? and where do missionaries get Glad Tidings of salvation for the poor heathen? The apostles, however, believing in the Kingdom, went forth preaching the Gospel everywhere, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost."—Heb. 2:4.

Our Adventist brethren have a false idea about this preaching. They seem to think that it is to be a witness *against* men. The original word here is *marturion,* which gives us our word martyr, and which in the R. V. is better translated by the word testimony. The testimony or witness of the martyrs was not "the savor of death unto death," but "of life unto life." So much so that it has often been said —"The blood of the martyrs is the seed of the Church." The apostle John, speaking of John the Baptist, said: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe."—Jno. 1:6, 7. The Spirit inspired preachers bear witness to the truth for the purpose of getting "all men" to "believe." Christians are the Lord's witnesses and they must bear their testimony so that the world will be converted. These maligners of Gospel preaching should remember the words of the Saviour: "For God sent not His Son into the world to condemn the world: but that the world through Him might be saved."—Jno. 3:17.

The last clause of the passage under discussion (Matt. 24:14) contains a most important announcement: *"Then shall the end come."* The Master himself here plainly tells us that the end will not come till after there have been world-

wide preaching and witnessing, which will produce world-wide evangelism—which will produce the general diffusion of Christianity over this world. Thus we rightly infer that the Second Advent follows the millennium.

Matt. 26:29: "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." There is a similar passage in Luke 22:16: "For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." This was the last Passover and also the first Lord's Supper. Jesus tells His disciples that He will not partake of wine again until He drinks it spiritually *with His disciples* in His Kingdom. The Saviour was looking forward to the time in the near future, when His faithful followers would commemorate His Death in the Sacrament. Though our Lord has made His glorious Ascension, and though He has been crowned King of saints to reign forever: yet to this day He always honors with His Presence the Holy Communion, which is the most sacred rite of the New Testament—the New Covenant—for it commemorates His Precious Death. Also, when we "open the door" of the heart, He "will come in," and "will sup with" us, and we "will sup with Him."—Rev. 3:20. And the feast will be everlasting love. This is the mysterious Presence of the Saviour in this Dispensation of the Spirit. *But it is not in any sense His Second Advent.*

There are also passages in Mark that throw a clear light on this vexed question about the Kingdom.

Mark 1:14: "Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe the Gospel." Here, also, in the original the verbs are in the perfect tense, and read: *The time has been fulfilled and the Kingdom of God has come.* The simple meaning is this: All things have been arranged for the immediate setting up of the Kingdom. The following is Mr. Wesley's note on the passage: "The time of my Kingdom, foretold by Daniel, expected by you, is fully come." It is passing strange that some Christians do

not perceive the true meaning of these definite and oft-repeated statements of the Master.

Mark 9:1: "Verily, I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power." Again we have the Saviour's unequivocal statement that some of His hearers at that time, would live to see the Pentecostal Baptism, which would inaugurate the New Dispensation, and reveal in their very hearts the Kingdom of grace and the Divine Presence. As has been previously stated, care must be taken not to confound this spiritual mystic Presence with the visible and literal Return of the Saviour at His Second Advent. This Return will be the closing scene in our world's history, and will be accompanied with appalling scenes of awful grandeur. Peter gives a most vivid description of the wreck of the world that will mark the final events of mundane affairs. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter 3:10. Also in Rev. 6:12-17, there is an extended description of these final events. Then falling stars and moving islands, then terrified kings and captains calling upon mountains and rocks to hide them from "Him that sitteth on the throne" and from the wrath of the Lamb, and then a burning world—all these will spread universal consternation. Knowing these passages, there ought to be no trouble in distinguishing between our Lord's blessed Presence in grace and His Second Coming in infinite majesty for Judgment.

Mark 10:23-25: "How hardly shall they that have riches enter into the kingdom of God." Most certainly Christ is here speaking primarily of the rich men of His own day. How absurd would be His statements, if the Kingdom were 2,000 years in the future! This no-Kingdom nonsense has no place in the teachings of the Master.

Mark 12:34: "Thou art not far from the kingdom of God." How can one explain such a passage on the assump-

tion that there is no such organization in existence. Can even a Premillennialist imagine that Christ would say to an educated and thoughtful man: Thou art not far from a kingdom that will be established in about 2,000 years. When seekers of truth come to the Great Teacher, He does not send them away empty to long for the impossible—to long for some thing in the distant centuries. No, indeed! He gives a full and a present solution to our great problems.

Mark 15:43: "Joseph of Arimathaea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus." This pious and learned Jew understood many of the prophecies, no doubt accepted Jesus as the Messiah, and knew that his Advent meant the establishment of His Kingdom on earth. The belief of Judaism agrees with the consensus of opinion in Christendom. The Jews looked forward to the Coming of Messiah and the establishment of His Kingdom; but Christians now look back to those wonderful revelations of divine love for man.

In Luke are found statements similar to those that have already been considered.

Luke 1:32, 33: "And the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." These words were spoken by Gabriel when he made the Annunciation to the virgin Mary. Thus the archangel predicts that the Messiah in a spiritual sense shall inherit the throne of David, that He shall thus reign forever over the Israel of God, and that of His spiritual reign "there shall be no end." The sons of David lost their earthly throne, but David's Son and Lord came to establish a divine government in the very hearts of His subjects. Therefore Gabriel, understanding the Scriptures, predicted the near approach of both the King and His Kingdom.

Luke 6:20: "Blessed are ye poor: for yours is the kingdom of God." Here again we have the Saviour's words in the present tense, assuring the poor that He had already begun His benign reign in their hearts.

Luke 8:1: "He went throughout every city and village preaching and showing the glad tidings of the kingdom of God." Doubtless He explained why the types and shadows of the ceremonial law must pass away and give place to the fullness of blessing under the New Covenant. Hearing the good news, the humble poor believed and welcomed the Son of David, who would henceforth and forever exercise loving dominion over the Israel of God. In His preaching Jesus was not predicting so much as He was revealing the nature and destiny of His spiritual government over the children of our Heavenly Father.

Luke 9:2: "And He sent them to preach the kingdom of God"—not a far-off future organization, but a real present form of divine government. The Jews knew sadly-well the cruel heathen empires of Rome and Greece; and had bitter memories of Babylon and Egypt. There had been mournful periods of bondage in their own land and in foreign countries. But now their own Redeemer has come, and He will set up a merciful reign of truth and righteousness. Gladly do the disciples publish the good news of emancipation for Jews and enlightenment for Gentiles, in the new order of things about to be established under the rule of the Son of God. In the beginning of their ministry, probably the disciples, like the Adventists of today, entertained some worldly ideas of their Master's mission; but in one important respect they were emphatically right. They believed in the immediate ushering in of the New Dispensation.

Luke 9:11: "And He received them, and spake unto them of the kingdom of God." Again, Jesus unfolds His gracious plans to the oppressed people; who gladly heard of mild forms of government and of a beneficent Ruler. They were sick of despotisms that had crushed them under an iron heel, and gladly opened their hearts to receive their own Messiah, who, the prophet Isaiah assured them, would "proclaim liberty to the captives, and the opening of prison doors to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion,

to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."—Is. 61:1-3. The prophets and the apostles rightly located the beginning of the Kingdom in the time of the First Advent.

Luke 9:62: "No man having put his hand to the plough, and looking back, is fit for the kingdom." The scene here described is present to the speaker, who is Jesus, and who is intimating that fidelity is required of those who secure a place in His Kingdom, which the Lord indicated was already coming into existence.

Luke 10:8-11: "And into whatsoever city ye enter, and they receive you . . . say unto them, The kingdom of God has come nigh unto you. But into whatsoever city ye enter, and they receive you not . . . say, even the very dust of your city . . . we do wipe off against you, notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." In this last clause the Greek verb is in the perfect tense and should be rendered—*has come nigh unto you.* In these verses the Saviour is instructing His disciples about their mission work. They must inform the people that time for the Messianic reign *has come,* and it is now at their very doors. There is no possibility of evading the force of these past and present tenses. The original is clear and emphatic. A proper paraphrase of these many passages might be: The Kingdom of God in its initial unfoldings, has already come. Since the king is here, His kingdom is here also.

Luke 12:31: "But rather seek ye the kingdom of God: and all these things shall be added unto you." This exhortation does not urge us on to a fruitless search after something utterly out of our reach, and hidden away in vague and distant futurity. Our Lord entreats His hearers, saying to them somewhat after this manner: First of all get my Kingdom into your hearts, and then all needful minor temporal blessings will follow in due time. Be ye well assured of this: The Saviour never urges a penitent soul to seek what cannot be found. In very truth, Jesus is now reigning in the hearts of all true believers.

Luke 12:3 : "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The meaning is simply this: In due time the disciples addressed will be in possession of the Kingdom. This glorious event followed immediately the completion of Christ's atoning work. After the Resurrection of Christ, the disciples were allowed only fifty days—only till Pentecost—to get ready for that wonderful Baptism. The Father was waiting and anxious to bestow on the disciples the enduement of power for world conquest. On that most auspicious Day, the little Flock entered upon the enjoyments and responsibilities, the privileges and prerogatives of the glorious kingdom of grace.

Luke 14:15: "Blessed is he that shall eat bread in the kingdom of God." This pious Jew, knowing the prophecies, in common with the people, expected that the new order of things was in the near future. Devout Jews had a fair understanding of the Holy Scriptures, and in the main correctly interpreted the predictions of the Old Testament. Now, there is abundant evidence to show that God's ancient people fully expected that a divine government would be instituted at the Coming of their Messiah. This Jew uttered a fine sentiment, and it is quite probable that he himself lived to eat bread in the brighter days of the new Dispensation.

Luke 16:16: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Observe that the second and third verbs of this sentence are in the present tense, and consequently denote present action. Now, if there were no kingdom, how could persons press into it? Such passages as this are absolutely fatal to all no-kingdom vagaries.

Luke 17:20, 21: "And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation; neither shall they say, lo here! or lo there! for, behold, the kingdom of God is within you." How brief and emphatic, how clear and important are these authoritative declarations! The first one puts an end to and finally disposes of, all premillennial hallucinations about spectacular

phenomena at Jerusalem. Then the second statement—"The kingdom of God is within you"—has a two-fold significance: it shows that the kingdom is a present possession and that it is a personal blessing for true Christians.

How badly and sadly—and one is tempted to say willfully—do these Advent pseudo-prophets distort or ignore the most valuable and gracious institutions of our Holy Christianity! They culpably disregard the vast significance of Pentecost, belittle the glorious ministry of the Third Person of the Holy Trinity, and certainly underestimate the all-atoning and infinitely precious blood of the Lamb of God. In many respects they must be classed with the defamers of the Gospel, which offers to all penitents a present, a free, and a full salvation. They really reject the plain statements of Scripture, and seem to be mentally in hopeless chaos about the great eschatological problems that are confronting the Church at this most critical period of human history.

Luke 18:24, 25: "How hardly shall they that have riches enter into the kingdom of God! for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." This passage presupposes the existence and presence of the kingdom. It is hard for the rich to become Christians and to be subject unto Him whose right it is to reign. They are proud, self-willed, and disregard the divine authority. They will not bend their knees in prayer or their necks to the will of their Heavenly Father. They have "the carnal mind which is enmity against God," and "is not subject to the law of God, neither indeed can be."—Rom. 8:7.

Luke 18:29, 30: "There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." We must believe that the Lord refers to the heralds of the cross, who make sacrifices for the sake of the Gospel—a "present time" institution, and that they receive a "present time" reward.

Luke 21:31, 32: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is

nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled." Once more, the Lord informs His hearers of the near approach of His spiritual reign. Soon all the predictions concerning the new Dispensation were accomplished, and the disciples knew that they were in the glorious morning of world-wide spiritual emancipation, and they welcomed the coming spiritual supremacy of their Master over this sin-cursed world. When the glories of Pentecost fell upon them they realized that they were fully in the kingdom, and that it was already blessedly set up in their own hearts.

Luke 22:16: "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." In a short time Christ was crucified and after about forty days He ascended into Heaven. But at their first celebration of the Lord's supper, He was present in Spirit. Also, during all the succeeding past history of His Church, whenever His devout followers have assembled to commemorate His Death and Passion, He has honored the occasion with His gracious Spiritual Presence. Further, whenever penitent souls open the door, He will come in and "sup with them and they with Him."—Rev. 3:20.

Luke 22:18: "For I say unto you, I will not drink of the vine, until the kingdom of God shall come." The original for "shall come," has a verb in the 2nd Aorist, subjunctive, and implies an "immediate and not delayed event." The following is a correct rendering: *"Until the Kingdom of God has come."* In other words, the Redeemer says that He will not partake of the Eucharistic Feast with His disciples, before His kingdom has been inaugurated. That is, His Church shall have been founded, before the Sacrament shall have been observed in His blessed Presence. Now for nearly 2,000 years, His gracious Presence has sanctified the Sacrament to millions of souls.

Luke 22:29: "And I appoint unto you a kingdom, as my Father hath appointed unto me." After instituting the Holy Communion, the Saviour, among His farewell counsels, made the foregoing statement. Mark! He did not say, I will appoint unto you; but He did say, *"I appoint unto you."*

The Greek verb is in the present tense. In so doing Jesus did not transcend His authority; for He said just before His Ascension: "All power is given unto me in Heaven and in earth."—Matt. 28:18. Thus, our Lord before His departure appointed the disciples to places of honor and influence in His glorious Kingdom of grace then being established upon the earth.

Luke 22:30: "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." The Saviour intimates that His followers being faithful in toil and trial in preaching the Gospel, shall have great privileges and authority, not only in this life, but also in that which is to come. They shall enjoy sweet fellowship at the table of the Lord in the Church Militant and heavenly Communion in the Church Triumphant. Our Lord as a King enjoys universal empire and shares His emoluments and prerogatives with those that love Him. All His people even now are "kings and priests unto God."

Luke 23:42, 43: "And he said unto Jesus, Lord remember me when Thou comest in thy kingdom. And Jesus said unto him, Verily, I say unto thee, today shalt thou be with me in Paradise." Evidently, the penitent thief believed that the Crucified One was the promised Messiah and had come to establish His righteous reign upon the earth. Then Jesus, acting upon the intelligent faith of this dying sinner, received him above into Paradise, the intermediate celestial realm of His everlasting kingdom.

Luke 23:51: "Who also Himself waited for the kingdom of God." It appears that this good man, Joseph of Arimathæa, had correct ideas about the Saviour's First Advent. He understood the prophecies and was waiting to welcome the new Dispensation; for he expected that Messiah would establish it immediately—*and he was not disappointed.*

There are also some kingdom passages in the Gospel according to St. John.

John 3:3: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." The necessary conclusion here is simply this: when a man is born again he does see—he does enter the Kingdom of God.

This Paul distinctly affirms in Col. 1:13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." This definite declaration decides the question and proves that Paul had no nonentity-kingdom notions in his mind. He knew that those who have been changed from nature to grace and who have become the sons of God, the heirs of God, and joint-heirs with Christ—he knew that they had become loving subjects of the Great King, whose everlasting dominion is now blessing humanity.

John 3:5: "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." But when he is born again, he does most assuredly enter into the Kingdom which most assuredly does exist. All these no-kingdom absurdities should be cast aside as heresies that misinterpret the Scriptures and really malign our Holy Christianity, which is God's final and greatest appeal to mankind.

John 18:36: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." The Saviour is here describing the nature of His expected rule. The Lord's ancient people, just like our modern Adventists, were carried away with worldly-minded, material vagaries about some remarkable revelations of might and majesty at Jerusalem. The carnal mind is ever seeking for an appeal to the senses. A vain imagination is looking for an imperial city greater than Babylon and a ruler greater than "Solomon in all his glory," far surpassing all the Cæsars. But the old prophet Zechariah (4:6-8) gives the correct idea on this matter. "This is the word of the Lord unto Zerubabbel, saying, not by might nor by power, but my Spirit, saith the Lord of hosts." It is passing strange that this old leaven of a temporal reign in material grandeur in the Holy Land for a thousand years—it is passing strange that this old delusion has advocates even at the present time.

No doubt, since Palestine has fallen into the hands of the British, every consideration will be given to God's ancient

people, and the Jews with their great enterprise, wealth, intelligence, and religious patriotism, will again make Jerusalem the joy of the whole earth, and the most renowned city on the globe. This is a sane and Scriptural expectation and very different from the vain imaginings of Second Adventists.

How can some people imagine that while both Satan and the Beast have kingdoms—how can they imagine that the Son of God who is "co-equal and co-eternal" with the Father and the Holy Spirit, and who is of the "same substance, essence, and glory" with the other Persons of the Holy Trinity—how can they imagine that the glorified Redeemer who has been enthroned in Heaven during all the centuries of our Christian Era, has no kingdom! Beloved brethren, this no-kingdom idea is one of Satan's favorite delusions when He comes as an angel of light.

These prophesying sects proclaim their full belief in the inspired "Word of God"—and we greatly honor them for their fidelity to the Holy Scriptures—yet in this Christian country, in this enlightened age, and in the face of the foregoing oft-repeated statements of our Lord Himself, they do persist in denying the present existence of the kingdom. One does not like to accuse of mental perversity; but there must be at least spiritual blindness.

Of course it should be remembered that this is one of Satan's best schemes for side-tracking evangelists. It is so easy to get up a premillennial excitement, which is almost certain to awaken public interest. This is the reason why so many very zealous and useful preachers fall into this snare of Satan. While the settled pastor is tempted to be perfunctory, the evangelist is tempted to be sensational. Satan's success in making false prophets out of evangelists, furnishes one of the sad chapters of Church history. A false spirit of prophecy has gone abroad in the land, and many evangelists, carried away by this utterly unscriptural excitement, have put strange fire into their censers.

Recently, our country has been infested by German spies and traitors. They defamed our government and predicted disaster for our armies and navies. These men are called

traitors, and many say that they should not be tolerated. Now, what have these premillennialists been doing? Have they not constantly predicted defeat for the Gospel? Do they not search out and publish broadcast every defect and mistake of the Church militant? Are they not constantly proclaiming that the Church is getting worse and worse? Do they not persistently predict the ultimate failure of our Holy Christianity? Now, should not these people, who constantly bring in an evil report of the good work of the Gospel, be called Satan-sent propagandists? Most assuredly they are betraying the Cause of Christ to His enemies. They really weaken the hands and hearts of all Christian workers, and cast the reproach of failure upon the Church, which is the Bride of Christ. The apostle Paul did not believe in the doleful delusions of these pessimistic prophets, for he said: "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word and that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:25-27. Therefore, let all those who call themselves Christians, forever cease prating against the work of God as represented by His Church, His Gospel, and His Kingdom. Especially at the present time when the whole world seems to be looking to Christianity for the solution of its great problems, all the followers of Jesus should stand by and help forward all the interests of His kingdom. From every quarter comes the Macedonian cry, "Come over and help us!" Every praying person should give utmost endeavor to aid world-evangelism that the millennial reign of truth and righteousness may soon be enjoyed by all nations of the earth.

OUR LORD IN PARABLES DESCRIBES HIS KINGDOM AS A PRESENT POSSESSION

THE THIRTEENTH CHAPTER OF MATTHEW

In this chapter to which we now confine our attention, five times occurs this expression: "The kingdom of God is like," etc., also once there is this: "The kingdom of God is likened," etc. In all these passages the Greek verb is in the present tense, and being expressed, is somewhat emphatic. Observe, then, that the Saviour speaks in the present tense about His kingdom. If it had been a future event, at least 2,000 years distant, He would not so often have said: "The kingdom of God is like," etc. But he would have said: "The kingdom of God will be like," etc. The conclusion is therefore inevitable that according to Christ's own teaching, His kingdom was established while He was here upon the earth.

The Sower

In the first parable, that of the Sower, it is said: "It is given unto you to know the mysteries of the kingdom of Heaven."—Matt. 13:11. The same statement is found in Mark 4:11. The first verb in these passages, is in the perfect passive, and has been translated by Thayer thus: "To you it has been granted to know the mysteries of the kingdom of Heaven," etc. That is, the Lord had given them a spiritual understanding that they might know the deep things of His kingdom, which He plainly told them was then *within them—among them.*

In explaining this first parable the Saviour says in verse 19: "When any one heareth the word of the kingdom," etc. The "word" here must mean its teachings and doctrines, its requirements and privileges. Now, what could they know of its tenets, rites, and mysteries, if it were non-existent?

The Good Seed and the Tares

In the second parable (verses 24-30) the Saviour said: "The kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat." The servants informed the householder about the tares, and said: "Wilt thou that we go and gather them up? But he said, Nay . . . Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

There is among some Christians, a vague, unscriptural notion that Christ will soon make His Second Advent, destroy the wicked and raise the righteous dead. Then He with the living righteous and the raised righteous, will establish at Jerusalem a temporal sovereignty of surpassing earthly magnificence. But this parable destroys all such vain speculations. Those unwise servants in their hasty zeal wanted to root out the tares. But the more sane ruler of the field restrained them and said: "Let both grow together until the harvest." The Saviour in explaining this portion of Scripture plainly tells us that "the harvest is the end of the world." —V. 39. But our modern *Rapture* friends reject the wise counsel of the good householder. They advocate a root-up-tares policy, and are the lineal descendants of these hasty servants that had "zeal without knowledge." But the Lord's program for the *last things* is quite different. The righteous and the wicked must be allowed to work out their problems of life together until the end of all things. It is to be hoped that this ill-considered Rapture theory will give place to saner thoughts, and that nation-wide evangelism will fully engage the attention and absorb the energies of the Church Militant. At the present time all Christians should pray and plan and work for a permanent, thousand-year establishment of the Kingdom even on this sin-cursed earth.

The Mustard Seed

In verses 31 and 32, there is the parable of the mustard seed. "The kingdom of heaven is like unto a grain of

mustard seed, which a man took and sowed in his field: which indeed is less than all seeds [of such plants]: but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof."—R. V. Here in California the mustard takes the proportions of a tree rather than of a shrub. This parable represents the outward and visible development of the Church. Here are illustrated the initial insignificance and the ultimate extensive influence of the Kingdom. This contrast between a small beginning and a great ultimate consummation, is wonderfully exemplified by Christianity. It began with a helpless babe in a manger. Then followed a simple childhood and youth, and the learning of a trade in an humble home in a little village of a tributary part of the Roman Empire. Of course, there was a perfect manhood of rare grace and self-sacrificing labor in teaching, healing, and comforting His fellow countrymen. But He had no social, financial, or political influence. Then, when about 33 years of age, the Founder was arrested on false charges, was tried, and crucified between two thieves. He left only twelve disciples and about 120 followers. But, what was their commission? "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Matt. 28:19, 20. "Go ye into all the world and preach the Gospel to every creature."—Mark 16:15. That commission meant that they must overthrow every false form of government, philosophy, and religion. They must disciple all nations, and teach them the doctrines of our Holy Christianity. They must revolutionize and evangelize the whole world; so that finally it can be said: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."—Rev. 11:15.

Well, what are the prospects for the realization of this most wonderful commission? Let us take a rapid survey of the world's progress in political, moral, and religious affairs during the last quarter of a century. Hoary-headed China

has stopped her opium smoking and foot-binding, has adopted our western system of education, has become a republic, and has opened her gates to the Christian missionary. All India is waking up and cruel caste is losing its grip upon the despised masses, and there are great longings for deliverance from the sad gloom and despair of her atheistic pantheism. With pitiful appeals she is calling for the bread of life. Benighted Africa sees upon her eastern horizon the dawn of a brighter day; for the iron heel of German despotism will no longer enslave and grind to the dust her tribes. Her vast country, from Cairo to the Cape of Good Hope, is being opened up, her shackles are falling off, and under a wise and beneficent administration of a Christian nation, Africa will enter the millennium singing her glad hallelujahs. The whole of Europe has been convulsed to its very centre; but truth and righteousness have won their greatest victories over infidelity as represented by fiendish Huns, over Romanism as represented by tyrannical Austria, and over Unitarianism and Polygamy as represented by Turkey. But probably the greatest triumph of all has been the overthrow of Satan's vile traffic in rum. It may be said that, with the exception of Mexico the whole continent of North America is getting under Prohibition. Also, Great Britain and France are following us in these moral reforms. Even Russia has made immense progress in Temperance legislation.

The mustard seed, that Christ planted in the hearts of His followers, is growing, and today the Christian Church is *by far the greatest institution on this globe.* Our Blessed Lord is now the only universal Man. His Birth Day is the only one celebrated in all nations. He is the one outstanding Personality of all ages and towers infinitely above all the great names of both ancient and modern times.

Also, Christianity in all realms of family and social, civil and religious life vastly transcends all other forces, and gives unmistakable promise of speedy supremacy in all the nobler elements of the highest civilization possible to the human race in this life. This Kingdom shall never fail—shall never

end—will last throughout eternity. It is ruling in the hearts of happy millions of earth today. It is, therefore, no wonder that the great nations are anxious to be called Christian.

In this awful crisis of the world, it is comforting to know that the vast interests of humanity are especially in the hands of some remarkably able Christian statesmen. Truly, the parable of the mustard seed is being fulfilled before our very eyes. We are living in the climax of the ages when Christianity is the dominating power. "This is the Lord's doing: it is marvelous in our eyes."—Ps. 18:22. Christ said of Himself—"signifying what death He should die"—"And I, if I be lifted up from the earth, will draw all men unto me."—Jno. 12:32, 33. Today the Crucified One, the Man of Galilee, the Son of David, the Son of God is attracting and commanding the attention and reverence and worship of all nations. This parable shows that the Gospel will achieve its destiny in world conquest during this Dispensation. The "Signs of the Times" are propitious. Let all Christians take courage.

THE LEAVEN

The fourth parable is contained in verse 33: "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The preceding parable and this one illustrate similar truths. They both refer to the quiet and feeble beginning—humanly speaking—and to the final and glorious consummation of the Church of God. The mustard seed illustrates more especially the outward development and manifestations of the Kingdom, while this one of the leaven directs attention to the silent, secret, and spiritual growth of the Kingdom in the hearts of believers.

The kingdoms of this world begin their career by the roar of artillery, the charge of cavalry, and the noise of battle; but this Kingdom of peace and truth, of mercy and good-will, advances without trumpet and tumult, without clash of arms and fields of blood. This divine leaven of truth works on every side, atom upon atom, and finally perme-

ates and changes the whole mass of humanity. Here is given a fine representation of the Gospel—a representation which shows that finally the Christian religion will overcome all opposition. This parable reveals the divine purpose—and that purpose is to leaven the whole world with the saving truth of Holy Scripture. "Truth is mighty and will prevail."

If Christianity were untrue, then failure would be its fate. But if the Gospel is true, then it is of God, and will finally overcome all evil forces. When the high priest and the council were planning how they might hinder Peter and the apostles in their work, the wise Gamaliel said: "Refrain from these men: for if this counsel or this work be of men it will come to naught: But if it be of God, ye cannot overthrow it."—Acts 5:38. Now, if Christianity is of God, it cannot be destroyed by either Adventists or infidels.

But is this leaven working? We saw that the mustard seed was growing. The missionary propaganda of all the Christian Churches was never so much in evidence as at present. Our colleges—state as well as denominational—are discussing the Missionary Volunteer Movement, and thousands of young people are consecrating themselves for Christian work. Further, the Missionary Societies of the Protestant Denominations are collecting larger amounts than ever for both Home and Foreign Fields. The great Methodist Churches of North America were fully committed to a vast scheme for the raising of over $100,000,000 in five years to equip and extend the borders of our Zion. Even during the War the British Wesleyans increased their missionary offerings. This is a period of unprecedented religious activity throughout Christendom. The taking of Jerusalem by the British Army has marked a new era in the onward march of civilization, and given a wonderful inspiration to all missionary organizations.

Another notable event, showing the progress of moral reform, was the kind solicitude of President Wilson, Secretary Baker, Secretary Daniels, and General Pershing for the physical, educational, social, and spiritual welfare of our soldier and sailor boys. Never before were armies and navies so

well provided with sympathetic, medical, and religious ministries. There were the Red Cross nurses and surgeons, the chaplains, the Salvation Army men and women, the Y. M. C. A. and the Y. W. C. A. workers—all rendering with utmost zeal, competence, and courage their kind offices of mercy and consolation. These agencies pressed even into the trenches to render first aid to the wounded and to give spiritual consolation to the dying. Under these blessed influences, doubtless millions prayed in the trenches that never prayed in the Churches.

Thus the silent leaven is working wonders in the very heart of humanity. A change is taking place in the thoughts of men. Korea, "the land of the morning calm," is finding the way to the Saviour of the world. Japan, "the land of the rising sun," is seeing "the Sun of Righteousness," and in China the "Jesus man" has right of way. India is opening her heart and receiving cheering messages concerning the Fatherhood of God and the brotherhood of man, bleeding and agonized Europe is longing for the reign of the Prince of Peace, and the League of Nations, a federation of all peoples—is a consummation of utmost significance. It will establish a world Parliament for the good of mankind and the glory of God.

Recently there has been an unusual political mortality among crowned heads. The Emperor of China led the procession into a well-merited oblivion. Then followed the Czar of Russia to the Romanoff Rest Retreat—into *salubrious?* Siberia—and into the silent tomb. The Sultan of Turkey—for what place is he fit? Would not he and his houris adorn the last slum district in the world? Emperor Charles of Austria, the last of the Hapsburgs—thank the Good Lord—has retired from "the fierce light that beats upon a throne." Last of all, and meanest of all, the cowardly Kaiser, with his killing Kultur, has sneaked under the robes of frightened Holland. Though Judas Iscariot and Pontius Pilate, though Pharaoh and Nero have all been outdone recently in hideous diabolism; yet the many and marvelous deliverances from tyranny are filling the heart of the Church with abounding

joy. Several Kinglets and Princelings of Central Europe are escaping from the indignation of outraged peoples. Crowns and thrones, potentates and pontiffs are rapidly passing away to the great relief and benefit of mankind. Those royal parasites were nearly always degenerates themselves, as well as degraders and despoilers of their unhappy subjects. But this is the year of Jubilee. The human race is coming into its divine inheritance of civil and religious liberty. Let us celebrate the world's emancipation; for the sad days of Sauls and Leopolds are going and the happier days of Samuels and Washingtons are coming. Our Heavenly Father started His people with democratic and theocratic principles of government, and was angry when Israel wanted a King; for He knew what kings would do. Today the world is coming back to blessed primitive simplicity and brotherhood in government. For all these returning and blessed liberties, the world is indebted to our Holy Christianity, which is God's growing Kingdom, and which is destined to universal and eternal triumph over all opposing forces of evil. *The world is getting better.*

Hid Treasure

The fifth parable is recorded in verse 44: "Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof he goeth and selleth all that he hath, and buyeth that field." Here is illustrated the intrinsic value of Christianity. How true it is that the Gospel is a hid treasure! It is hidden from the boastful and self-sufficient. Of such the Master once said: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes."—Matt. 11:25. Verily, "the secret of the Lord is with them that fear Him." —Ps. 25:14. But these self-inspired prophets, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart"—but these self-inspired prophets, seeing, see not, hearing, hear not, and discern not the will of God, and wander into ways of error. How greatly mistaken

are our premillennial friends! It is to be feared they are not among the "meek and lowly in heart," seeking for the precious treasure of perfect love. They prefer gazing into the sky, looking for some wonderful apparitions. They savor of the carnal mind and indulge vain longings for the spectacular in religion.

GOODLY PEARLS

The sixth parable is found in verses 45, 46: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he hath found one pearl of great price, went and sold all that he had, and bought it." Notice, that two important characteristics are brought out here—the kingdom is of great value and it is obtainable. The one institution that is absolutely essential to the well-being of individuals, families, and states, is this Kingdom of grace. What has made Germany the curse and the disgrace of mankind? The answer is at hand—the complete rejection of our Lord's teachings by the ruling classes. The rich, the learned, the nobles, and the war-lords were materialists, evolutionists, agnostics—just common, godless, abominable infidels in thought and practice. Rejecting the beneficent influences of Christ's Gospel, a cruel Kaiser and a wicked pontiff forced the nations into a very hell of demoralization and destruction. But Christianity saves the world and secures the propagation of the race. It is a moral necessity of every age, and is, therefore, of *priceless value*.

Thank the Good Lord! This Kingdom is attainable. The merchant having knowledge of values, went and sold his inferior possessions, and bought this "pearl of great price." He acted wisely. Let us sacrifice the transitory and treacherous pleasures of sin, and obtain this joyous kingdom of grace and glory. Does any one ask, when can I obtain this priceless treasure? Paul gives the answer: "Behold now is the accepted time: behold now is the day of salvation."—2 Cor. 6:2. Emphatically, this Gospel is for present realization for all that will pay the price. To say there is no kingdom now, is philosophically on a par with that insane dogma of

Christian Science which asserts: "There is no sin." This parable shows that the Kingdom of God is a valuable and an available possession—and available *now*.

The Net

The seventh parable and its interpretation are in verses 47-50: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." The great lesson taught here is this: The oneness of the Judgment. At the same time the good and the bad are appointed to their final destiny. This disposes of that unscriptural notion of two literal resurrections about 1,000 years apart. Indeed, the Scriptures always speak of *only one* general resurrection. Nowhere in the Bible—English or Greek—is the word resurrection found in the plural. The unanimous testimony of the Word is, that there will be but one resurrection and but *one great Day of Judgment for all—good and bad.*

Notice verse 52, as given in the R. V.: "And He said unto them, every scribe who hath been made a disciple to the kingdom of heaven, is like unto a man that is an householder, who bringeth out of his treasures things new and old." The above rendering—*who hath been made a disciple*—is more correct than that of the A. V. Evidently, Christ is here speaking of devout scribes who had already accepted Him as the Messiah and whom He had already put into His Kingdom. Now, who has authority to deny the direct statement of our Lord? Under the circumstances, who dares to deny the presence of the Kingdom?

These parables set forth the following prominent characteristics of this Dispensation of the Holy Spirit:—

1. In explaining the first parable, the Saviour reminds His hearers that they are living in a time of unprecedented

blessings and revelations. These are His words: "For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Here the Master shows us that His first Advent was the time of which the prophets wrote and to which devout men looked forward as the time of final and fullest revelations concerning the divine plan of redemption.

In passing, it should be stated that Second Adventists make a sad blunder when they ignore this glorious Dispensation of the Holy Spirit, and blindly discern not that nearly all the great prophecies of the Old Testament are descriptive of the First Advent. The Messiah and His work of redemption—these are the themes that burden the Law, the Prophets, and the Holy Writings. It is by a most fallacious exegesis that the Old Testament predictions are misplaced and applied to the Second Coming. This is quite evident, for the Second Advent has really little redemptive significance. Like the disciples, the Primitive Christians, the Martyrs, and the Reformers, we ourselves are enjoying in these *last days* all the blessings of the New Covenant of Gospel grace.

This was Paul's opinion and he expressed it clearly to the Corinthians—2 Cor. 3:6-12: "Our sufficiency is from God: who also *hath made us able ministers of the New Covenant:* not of the letter; but of the Spirit: for the letter killeth, but the Spirit giveth life. And if the ministration of death engraven in letters of stones was glorious, so that the children of Israel could not look steadfastly on the face of Moses, because of the glory of his face, which is abolished: *Shall not rather the ministration of the Spirit be glorious?* For if the ministration of condemnation was glory, much more doth the ministration of righteousness abound in glory. For if that which is abolished was glorious, much more that which remaineth is glorious." "Having therefore such hope we use great plainness of speech."—Wesley's Translation. (The italics are ours.) On the clause—"That which remaineth" —Mr. Wesley has this note: "That dispensation which remains to the end of the world." Dear brethren, like the

Corinthians, we are living in the "much more" "glorious" times of the Kingdom, which is destined to Christianize all earthly Kingdoms in this the final Dispensation.

Recently I heard a somewhat noted propagandist of premillennialism publicly assert that we were not under the New Covenant and that the New Covenant would not be in force until the Second Coming of Christ. This misguided brother will find it difficult to make intelligent Christians prefer his bold assertions to Paul's inspired statements: for we believe in "Jesus the mediator of the New Covenant."—Heb. 12:24.

2. The parable of the Tares shows that there will be no separation of the wicked from the righteous until the end of the world. The Bible never speaks of two literal separations —one before the millennium and the Second at the Judgment Day.

3. The mustard seed shows that though the Kingdom had a small beginning, it will ultimately attain unto universal triumph over all opposing forces in every realm of human affairs.

4. The leaven shows that the very heart of humanity will be purified and enriched, that the mind will be transformed and illuminated, that the whole inner life of mankind will be regenerated and sanctified. It is the glory of the Gospel that it provides a new birth for our fallen and lost race.

5. The hid treasure indicates that the great blessings of the Kingdom are not for the thoughtless who are blinded by sin; but are available now to all real seekers of the truth. This precious treasure is not forced on any, but it is found by all sincere, penitent, believing souls.

6. The pearl of great price represents the inestimable value of the Christian religion, and shows that in this life we must give up every evil, and make sacrifices for its possession and enjoyment.

7. The net, like the parable of the tares, shows that there will be no separation till the end of the world. It is worthy of remark that this great truth, which Second Adventists

most certainly need to know, is referred to by two of these Kingdom descriptive parables. We have "line upon line" against this heresy of two literal resurrections about 1,000 years apart.

8. Finally, to assure His hearers of the real presence of His glorious Kingdom, our Lord tells them of a scribe, who already had been made a disciple to His Kingdom. And from that time to this all sincere souls like the scribe have likewise been made partakers of the heavenly inheritance. It does appear, from a careful examination of these parables, that the main point in each case was intended by the Great Teacher to destroy a principal heresy of Premillennialism. Thus they assure us that we are living under the Gospel Dispensation—under the New Covenant of grace, and are partakers of the blessings of that most glorious Dispensation which was fully established, about 2,000 years ago, on the Great Day of Pentecost. With true prophetic wisdom, the Master uttered these parables which in their teachings directly oppose all the principal heresies of Premillennialism. These parable illustrations of the great characteristics of the Kingdom are clearly and fully Postmillennial. This thirteenth chapter of Matthew gives our Lord's teachings on the vexed question of the Second Coming and properly locates it at the end of the world.

The history of Premillennialism is neither pleasant nor profitable reading. In every time of calamity or world-crisis, through all the Christian era, up come these Pseudo-prophets with their doleful dirge about the failure of Christianity, the corruption in the Church, the world getting worse and worse, the speedy end of Gospel ministries, and the immediate Coming of Christ. When this awful German War broke out, they were sure this time that the destruction of the wicked was at hand, that their own little flock of Adventists, scattered here and there, were about the only good people on the planet, that the American nation and the British Empire were really non-Christian, that vices in all forms were rampant everywhere, and that the great reaper would soon thrust in

his sharp sickle and reap the harvest of the wicked. They imagined that sin was going to prevail and that Satan would have the great harvest of the world.

They forget the first promise which God gave on this matter—which promise Satan heard—about the seed of the woman: "It shall bruise thy head and thou shalt bruise His heel."—Gen. 3:15. Notice that the wounding of the Son of Man was followed by a glorious resurrection; but the overthrow of Satan will be both fatal and eternal. Here is indicated the triumphant termination of the awful conflict against the powers of darkness. In the Garden of Eden God Himself wrote victory on the banner of His Church. There will be *no Rapture* in the near future for a few Adventists; but at the end of time, there will begin an eternal Rapture for the vast multitude of the saved "whom no man can number."

They forget Paul's declaration: "That where sin abounded, grace did much more abound."—Rom. 5:20. Also, they forgot this most blessed fact: "God sent not His Son into the world to condemn the world: but that the world through Him might be saved."—Jno. 3:17.

These calamity propagandists always intensify a serious situation. Let things look dark for the cause of Christ, let the wicked rise up in mighty power to destroy the liberties of mankind, then these unsent prophets, instead of cheering and comforting Christians and thus helping them to maintain their faith in the God of providence and grace, predict success for Satan and his hosts, and defame agencies for good. They most certainly discourage and confuse weak Christians. While they do not white-wash the devil, they do really blackball the Church.

In times of national peril it is treason, even to belittle the army and navy, to predict defeat and disaster to the forces. But these misinterpreters of Scripture defame the Church which is the Bride of Christ, dishonor the Captain of our Salvation before His enemies, and really raise the false cry of inefficiency against the blessed work of the Holy Spirit in the hearts of men. They surely underestimate the efficacy of the most precious blood of Atonement—the only

remedy for sin—and slight the Inspired Word which is perfect and sufficient for the enlightenment of the human race.

Rather should we rejoice with Isaiah who predicted the glory of the spiritual presence of Messiah in this Dispensation. Listen to his hopeful and inspiring predictions: "And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord: for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—Is. 12:4-6. By misplacing the Old Testament predictions, Second Adventists fall into many fatal fallacies: for the First Advent is the burden of the Bible.

THESSALONIAN REFERENCES TO THE COMING PRIMARILY PROVE CHRIST'S DEITY

THESSALONICA

Thessalonica was an ancient city, founded 315 B. C. by Cassander, and named by him after his wife, who was a sister of Alexander the Great. It became a "free city," and "was the seat of the proconsular administration of Macedonia, and an important military station." "The geographer Strabo (about 24 B. C.) describes it as the most populous town of Macedonia." It was situated on the via Egnatia, which was the great Roman road to the East, and it was 100 miles west of Philippi, where Paul founded the Mother Church of European Christianity. In the early middle ages it was called "the orthodox city." "Below the city there stretched far to the southwest the broad and well sheltered Thermaic Gulf (now Gulf of Saloniki), with the snowy heights of Mount Olympus, the fabled home of the Greek gods, bounding the horizon."—Cambridge Bible. Upon these snow-capped summits, about 10,000 feet high, and well in sight, just across the northwest corner of the Ægean Sea, dwelt the twelve great gods of Greek mythology. Among them were Zeus, the supreme deity, whose temple was one of the Seven Wonders of the World, and Hera, his wife, and also Athena, who ranked with the superior goddesses and gave name to Athens.

About the year 53 A. D., Paul in his second missionary journey, came to this famous city of commercial, political, military, and religious importance. Of course, the religious thought was developed and dominated by the neighboring Olympic deities. Though the apostle successfully preached the Gospel of Christ to the people, yet he was forced to leave

their city. However, being deeply interested in their spiritual welfare, he sends them these two epistles about 53-54 A. D., the first of which is the earliest of his extant letters.

To these brethren he writes in a most affectionate manner. "He feels his life is bound up with them," "boasts of them everywhere," and "teaches them to glory in tribulation." "These are eschatological epistles: That is, in the language of theology, they set forth 'the last things in Christian doctrine,—the Second Coming of Christ,' the raising of the dead and transforming of the living saints, and the judgment of the world."—Cambridge Bible, p. 35. Here Paul and Silas met the most cultured form and the most learnedly entrenched system of idolatry the world has ever seen—met Satan's supreme effort in the domain of heathenism. Mightily and bravely they attack the "falsity and wickedness" of idol worship, and endeavor to establish the Christian faith in this strategic center.

THE PURPOSE OF THE EPISTLES

Sad to say, some have entirely missed the great purpose of the writer in these letters, and have made them the battle ground of Second Adventism. If we examine these misunderstood passages which mention the Coming or Presence, we shall see that Paul was *not discussing* the Second Coming as commonly understood. But he was endeavoring to show that the *Jewish Messiah was the real Incarnation of Deity,* that, though Christ was crucified, He arose from the dead and ascended into Heaven, and that, at the end of the world, He will return as the Judge of all mankind. Paul's elevation of thought and range of vision clearly show that he had this divinely inspired purpose in view; namely, to establish forever the universal and absolute preëminence of his Lord and Saviour as the Divine Son of "the living and true God," as the Supreme Judge Eternal, and as infinitely superior to all the deities ever invented by the poets and philosophers of Greece and Rome.

Let us now examine the "Coming" passages in the first epistle.

PASSAGES THAT MENTION THE COMING

1 Thes. 1:9, 10: "How ye turned to God from idols to serve the living and true God; and to wait for His Son from Heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." There is a fine antithesis here between *idols* and *the living and true God.* Then follows the wonderful prediction that this Divine Son, who had already been "raised from the dead" and who had "delivered us from the wrath to come," will in due time descend "from Heaven." That word *wait,* which is emphatic, was not heeded by the hasty Thessalonians; for at once they got up the first premillennial excitement about the immediate return of Christ, which return, after nearly 2,000 years, has not yet taken place. This *waiting* is for the Church in her corporate capacity—is for the Bride—and is not to be expressed in years, but in centuries; for the Kingdom of God on earth, by the aid of the Holy Spirit, must endure long trials and achieve many triumphs before God's plans for the ages are accomplished. The Kingdoms of this world have dominated it for about 6,000 years; and now the Kingdom of Heaven, after waging a good warfare against the enemies of God and man, will have its Millennium of supremacy over the powers of evil. Of course, the Church, which is the Bride, looks lovingly and longingly for her Lord's Coming, which will be at the end of the world, and for which the Church must *wait* in patience.

1 Thes. 2:19, 20: "For what is our hope, or joy, or rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His Coming?" Here the emphasis is not upon "His Coming," but upon the unspeakable "joy and rejoicing" of them all, when at last the apostle may present his Thessalonian brethren to the glorified Lord Jesus Christ. There is no greater happiness than that to which the apostle looks forward in hope. In preceding verses, there is reference to persecutions, to opposition from his much loved fellow countrymen, and to the hindering influence of Satan; but all these untoward circumstances drop into oblivion as he hopefully looks forward to the happy time when he may be able to present his spiritual children to their Blessed Saviour. Thus

we see that the phrase, "at His Coming," in this passage, has no premillennial significance whatever, but is only incidental to the abounding joy of an evangelist over his converts when they meet their returning Redeemer.

1 Thes. 3:12, 13: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." In this chapter Paul pours forth the affection of his heart in fond petitions for his brethren that God may so establish them in holiness that they may be blameless when they stand in the Divine Presence at the Coming of our Lord Jesus Christ with all His saints to end the world. According to the margin of the Revised Version, the 13th verse may read: "To the end He may establish your hearts unblamable in holiness before God, even our Father, at the Presence of our Lord Jesus Christ with all His saints." Here the Greek *Parousia,* which is used seven times in these two Epistles, seems to have its root meaning of *Presence.* However that may be, Paul is not discussing the Second Advent—its time or manner—but is expressing the earnest prayer that when the Thessalonians are called upon to stand in the august and solemn Presence of the Almighty Saviour, they may be "unblamable in holiness." This passage gives no countenance to premillennial theories; for the word *Parousia* here has no chronological significance. The great thought is—*fitness to appear before the Lord Jesus Christ.* Again we see that the inspired anthor is not writing for Second Adventists.

1 Thes. 4:13-17: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede—R. V.] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the

dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

In verse 13, the apostle indicates his belief in immortality, and assures us that we have hope of again seeing our loved ones that have fallen asleep in Jesus. Verse 14 shows that if we believe in the death and resurrection of Jesus, we should also believe that them "which sleep in Jesus will God bring with Him," when He comes at the end of the world. That is, when the Saviour comes in final judgment, the saved of all nations and ages will be in His train. What countless multitudes! Verse 15 shows that those who may be on the earth at the time of the Advent shall have no precedence over the departed; but it will be rather otherwise; for "the dead in Christ shall rise first." This means that before the living are changed, the pious dead will enjoy their resurrection. Then the transforming of the living will immediately take place. In verse 16 we are told that the Lord Himself will descend from Heaven with a shout. What a shout those multitudinous millions will make! Then the voice of the archangel will be heard, the trump of God will be sounded, and the millions entombed on mountains, in valleys, and in ocean depth, will all hear and come forth. At that time bodies and souls will be reunited never again to be separated—the living will be changed, and all the righteous will be glorified.

The Meeting and Waiting in the Air

Verse 17 gives the closing scene of this most important passage. After the Lord and His hosts of angels and saints have made their appearance in the heavens, and after the dead have been raised and the living changed, then shall all the righteous be caught up into "the clouds to meet the Lord in the air." These plain statements utterly ignore all mundane imaginary phenomena about a new Jerusalem of material splendour and celestial glory on this earth—a combination as unscriptural as it is unnatural.

WHEN CHRIST COMES HE WILL TAKE US TO HIS HOME IN HEAVEN

Notice the final announcement—"So shall we ever be with the Lord." He does not come to live with us, but He does come *to take us to live with Him.* This is according to the promise made to His disciples: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."—Jno. 14:2, 3. Thus this great passage exposes the fallacies of premillenarians and flatly contradicts their principal contentions.

These passages have been much misunderstood, and have been used to teach the unscriptural dogma of two literal resurrections, when in fact no such teaching is found in this, or in any other portion of the Bible. Here, moreover, Paul gives us the order of events in the resurrection—first, the dead are raised, and, secondly, the living are changed "in a moment, in the twinkling of an eye." Evidently the Almighty raises and changes in immediately succeeding periods of time.

But some hasty persons, using a mistaken exegesis, must have asserted that Paul himself expected an immediate return of his Lord. For this grievous error caused an injurious excitement at Thessalonica. In how many cases Premillenarian preaching has created consternation and has wrought disaster in the Church! Strange to say, every now and then, this baneful heresy has arisen, and in some cases has produced widespread religious desolation and the usual crop of pseudo-prophets and real unbelievers.

1 Th. 5:1, 2: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The phrase, "the Day of the Lord," is frequently used in the Old Testament, and "has chiefly, if not exclusively, a judicial aspect." "This meaning the expression carries over into the New Testament, and 'the Day of the Lord' is synonymous with the day of Judgment." Consequently, the reference here is not to any premillennial Advent, but to the last day when the Judgment of all, good and bad, will take place. Thus it is seen that this passage in no wise aids the

premillenarians: since it refers, not to the Second Advent, but to the Judgment Day, and exhorts us to make due preparation for our appearance in the Divine Presence of the Judge.*

Further, the fact that Paul used these earnest words on preparedness for judgment, nearly 2,000 years ago, shows that he was writing, not only for the Thessalonians, but for the Church Universal, concerning the Kingdom of God. When these inspired letters were written, the Gospel was just beginning its blessed mission, and can we not see that even today the Bride is not ready for her Lord? Evidently, she will need 1,000 years of relief from the wiles of the Devil in order to prepare for the Coming of the Bridegroom.

1 Thes. 5:23: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." According to the Cambridge Bible a more accurate reading would be: "In full integrity may your spirit and soul and body be preserved,—blamelessly entire in the Coming of our Lord Jesus Christ." The true meaning of the passage is simply this—Paul desired that his beloved brethren might be found ready to appear in the Presence of their Lord at the appointed time, whenever that might be. Again the emphasis is on preparedness for appearance before the Son of God as Judge Supreme.

On examination one finds that there is nothing in this first epistle to justify the use that must have been made of it by ill-informed persons in fomenting the first premillennial excitement in the history of the Christian Church. Now, as then, careless readers do not see that these inspired exhortations were intended to promote personal piety and that premillennialism never once appears in the mental horizon of the apostle. But materially minded people vainly sigh for the *Rapture* of an earthly Kingdom of this world. They localize, materialize, and circumscribe the comprehensive and all important purposes of the apostle, who was most anxious to promote the spiritual life of the Thessalonians.

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*See Cambridge Bible in loc.

But it may be asked, Why does Paul so often speak of the Coming? The Greek word for Coming is *Parousia,* which is derived from the verb *Pareimi,* and which, according to Liddell and Scott means—"To be by or present." Therefore the meaning of *Parousia* is—"A being present, presence." Westcott and Hort, as well as Thayer, all give *Presence* as the first meaning of *Parousia.* Also, it is so translated in certain New Testament passages. Now, it is evident that Paul's anxiety was not about the Coming of the Saviour; but that these Thessalonians should at the *last day stand well in the Presence of the Lord.* They all have died, and yet the Saviour has not come; but long ago have they been called to *stand in His glorious Presence.*

Again, it may be asked, Why did the apostle use such personal and urgent language? In Rom. 7:14, 19, 24, we find the following statements:—"For we know that the law is spiritual; but I am carnal sold under sin"; "For the good that I would I do not; but the evil which I would not that I do"; "O wretched man that I am! who shall deliver me from the body of this death?" Now we know that Paul was not then a "wretched man" in that sense, that he did not do "evil," and that he was not "carnal, sold under sin." But he goes back to the sad memories of a bitter repentance, and identifies himself with the true penitent. In this way he shows sympathy and gives personal momentum to his words. Likewise when Paul said in 1 Th. 4:15, "We which are alive and remain," etc., he did not intend them to imagine that he expected to live until the Saviour returned. He was simply using a figure of speech, and wished to remind them not so much about the Coming of Jesus, as about the fact that in the natural order of things, they must soon stand in His glorious Presence. They did not understand Paul's earnestness, and their hasty speculations created a destructive excitement which led to harmful results.

IN PAUL'S MIND THE COMING WAS A FINAL AND GREAT PROOF OF CHRIST'S DEITY

But why did Paul so often refer to the *Parousia*—the Presence or Coming? Bear in mind that this letter was writ-

ten to a city of importance in the Roman Empire. Being a military center on the great highway to the East, the people were familiar with the pomp and splendor of imperialism. Now, to these people of consideration, Paul preaches a Crucified Saviour—Jesus that "died and rose again"—and that only by this same Lord Jesus Christ, we all, Jews and Gentiles, must obtain Salvation. But these proud Macedonians acquainted with Greek learning, familiar with the snowy heights of Olympus, worshipers of Olympic Zeus, Athena, and their other many gods and goddesses, accustomed to render divine honors to many divinities, and having knowledge of Jupiter Capitolinus, and Juno, and the gods held sacred by the Romans—these people would not be inclined to believe in Jesus of Nazareth, the Crucified Jew of Judæa, a despised province of the Roman Empire. Now, how can Paul best present his Lord and Saviour to these proud and powerful idolators, whose temples in splendour and magnificence adorned the most famous cities of antiquity? How can they be compelled intellectually to accept the "Man of Sorrows," that died without the gate at Jerusalem, as the Divine Son of "the living and true God," and as their personal Saviour from sin and eternal ruin?

Mythological Incarnations

Fortunately Paul was familiar with the Greek language and literature. He knew of their deities, and of their demi-gods—the illicit offspring of their gods and the fair daughters of earth. According to some, Hellen, "the mythological ancestor of the Hellenes or Greeks," was the Son of Zeus and Dorippe. Nereus, a sea-god, was the grandfather of Achilles. The Titans were the descendants of Uranus and Ge; that is in English, they were the descendants of Heaven and Earth. Romulus, the founder of Rome, was the son of Mars and Silvia, a vestal virgin; Hera herself, according to legend, gave birth supernaturally to Hephaestus; and Athena was born out of the head of Zeus. Also, Hesiod mentions an *age of demi-gods*. See Smith's Classical Dictionary.

The apostle, learned in classical and legendary lore, knew well that Greeks and Romans were familiar with incarna-

tions and supernatural births; and, therefore, undertook to show that the Crucified Christ, whom he preached, was in truth the *Son* of God as well as the Son of Man. In the very first verse of this first epistle he uses these two phrases: "God the Father" and "God our Father." Then in the 9th and 10th verses of this same chapter, he makes these great statements: "and how ye turned to God from idols to serve the living and true God; and to wait for *His Son* from Heaven, whom He raised from the dead even Jesus, which delivered us from the wrath to come."

Having thus stated the relationship of Christ to God the Father, Paul constantly reminds the cultured Greeks that the Jewish Messiah was the *real* and *only Incarnation of Deity,* that He was raised from the dead, that Paul and his associates were fellow laborers in the Gospel of Christ, that men ought to keep the commandments given by the Lord Jesus, that much depends on our believing "that Jesus died and rose again," and that the time is coming when the Son of "the living and true God" will descend from Heaven in ineffable majesty, and glorify the righteous dead and the righteous living, who will meet Him in the air and be taken by Him up into Heaven, there to dwell for ever with their Blessed Redeemer, the *Son* of God.

Therefore, we see that Paul's frequent references to the *Parousia,* the *Presence,* the *Coming,* are intended to give prominence to the Deity, the Divine Sonship, of the Saviour. On the one hand, there was the appalling humiliation in His cruel death on the cross for the sins of the world; but on the other hand, there was His glorious Resurrection, Ascension and Enthronement with His Father in Heaven. The apostle further mentions the Father's purpose in all this: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us."—I Thes. 5:9, 10.

The apostle, in showing that Jesus rose from the dead, gave these heathen people a sufficient basis for intelligent faith in His Divine Sonship: for at that time there were abundant and available evidences of His resurrection. Consequently, Paul had a right to press home to heart and mind

and conscience, their need to make peace with this Returning *Son of God* who would bring all to Judgment.

To these cultured idolators, who worshiped gods of gold and ivory, set up in marble temples which were the pride of great cities, is preached the true Incarnation of Deity—an Incarnated One who has proved the truth of His claim to Divine Ancestry by coming forth from the dead, and who will again prove it by manifesting His Presence amid celestial glories at the end of the world as the universal Judge of all.

These statements are abundantly confirmed by Paul himself in his second epistle which we may now consider.

2 Thes. 1:6-10: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

There is no reference here to a throne at Jerusalem and a personal reign of Christ on earth for a thousand years. The apostle's range of vision vastly transcends such paltry mundane notions. But he beholds the Lord Jesus, revealed from Heaven with mighty angels, taking vengeance on the wicked who were banished forever from His Gracious Presence, while the Lord Himself is glorified and admired by His saints, not in any earthly Kingdom; but in the blissful realms of the eternal dwelling place of the Most High.

Paul Severely Rebukes the Thessalonian Premillennialists

2 Thes. 2:1, 2: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as

from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Here it is clearly stated that the Thessalonians had utterly mistaken the purpose of the first epistle. Some short-sighted persons vainly imagined that the full content of the epistle would be accomplished in their day. Feeling quite important, they thought that with them would end the Gospel Dispensation, and that they would live to witness the great consummation. They sadly lacked both intelligence and largeness of heart—qualities generally lacking in self-made prophets. As people become heretical, they become self-centered and exclusive. Of course, they would belong to the 144,000, and place themselves upon the very apex of the Almighty's plans for the world, and would even claim precedence over the millions of "the noble army of Martyrs." Moreover, it appears that some of these premillenarians were really unprincipled. Certain of them pretended that a spirit had revealed to them privately that the Lord's Return was at hand. Others intimated that Paul had favored them personally by word of mouth that the Second Coming was imminent. Then another set intimated that Paul had honored them with written information on the subject. Under these dishonorable circumstances, the apostle emphatically warns the Church not to be "shaken in mind," not to "be troubled" by these pretenders to special information by some spirit, or by some word or letter as from himself—that "the day of Christ is at hand." It seems that during all the Christian Era, Satan has had special success in calling and inspiring pseudo-prophets for the propagation of false alarms. Therefore, Paul openly exposed the Thessalonian pretenders. He even denounces the fomenters of this first Second Advent excitement, and earnestly warns the Church—*"Let no man deceive you by any means."*

THE PAPACY WILL RUN ITS COURSE BEFORE THE ADVENT

Then he proceeds to describe a monstrous apostasy that will run its course before the *Coming*. "That man of sin," "that son of perdition, who opposeth and exalteth himself above all that is called God," that "mystery of iniquity," that "wicked one whose coming is after the working of Satan with all power and signs and lying wonders, and with a deceivableness of unrighteousness in them that perish"—that awful apostasy must take place first. In the foregoing dreadful statements Paul informs us that the cruel and dismal Dark Ages of the Papacy must precede the Return.

Further, the apostle John in the twentieth chapter of Revelation places the 1,000 years, when righteousness shall reign in the earth, before the appearance of the Judge upon His great white throne. Thus by these two inspired apostles the Advent is placed in the somewhat distant future. Though Paul placed only the sad centuries of papal wickedness and moral desolation before the glorified Saviour would reveal Himself to the world, that was enough to stop the mouths of all the false prophets at Thessalonica and save the Church from the extravagances of premillennialism for that time and for many succeeding centuries.

In concluding this second letter the apostle desires their prayers, that "we may be delivered from unreasonable and wicked men."—2 Thes. 3:5. Then he adds: "The Lord direct your hearts into the love of God, and into *the patient waiting for Christ.*" In the R. V. the last expression is—"into the patience of Christ." Also, it is so rendered in the margin of the A. V. Evidently the word "waiting" is an interpolation. In any case, Paul's intention was to calm the excitement of the rash ones who lacked good judgment and a spiritual understanding and misinterpreted his references to our Lord and Saviour. Even today, immature and ill-informed Christians do not stop to realize that the Bride is not ready for the Bridegroom, and that she will require a whole millennium in which to prepare for His Coming.

It is perfectly natural and proper for the followers of Christ to repeat the last petition in the Bible: "Even so,

come, Lord Jesus." The souls of the saints under the altar in the Heavenly Temple were heard by John the Revelator to express a similar desire. They prayed for a somewhat speedy solution of earth's vast problems. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6:10. Then they were asked to *wait* until their fellow servants should be numbered with the blest. Also, "white robes were given" unto them. In like manner we must bear with our mistaken and overzealous brethren that are in such hot haste for a visible Presence. Let the Bride patiently *wait and work and prepare:* for in due time her Lord will come. Now are the days of toil and suffering that the world may be brought *to Christ.* He will come for us in His own good time.

CONCLUSION

From the foregoing facts we conclude:

1. Paul did not preach that the Second Coming was imminent.

2. On the other hand he prayed that the Thessalonians might be delivered from unreasonable and wicked men, who were exciting and deceiving the people by false alarms about the Coming.

3. But he made frequent allusions to the Lord's coming for the following reasons:

(a) Because he desired that Greeks, Romans, and all nations should know that the Lord Jesus Christ was not a mere Son of man, was not a son of Zeus or Jupiter; but that He was the Son of "the living and true God."

(b) Because he wished all to believe in the Jewish Messiah, who is the true Divine Incarnation, who came from Heaven, who died for our lost race, who rose from the dead, who ascended into Heaven, and who will return as the Eternal Judge of all at the end of the world.

(c) Because he desired the Thessalonians to receive this God-man, this *Theandros,* as their personal Saviour, and thus be prepared to meet Him when He returns to judge all nations.

4. The absorbing purpose of the apostle was to so present Christ in His Divine and all-glorious Personality that the people might forsake the idol temples of their Olympic deities and accept the Lord Jesus Christ as their Saviour and God.

5. Therefore, these frequent references to the Coming, have no chronological significance. Indeed, Premillennialism has no place in these letters; for the supreme purpose in the writer's mind was to present his Crucified and Glorified Lord as the true Son of God and as the only Saviour of sinful men. By presenting Christ in the transcendent glory of His Second Advent the apostle places Him far above all heathen deities. In the whole range of mythology, there is no description of any deity that is at all comparable to the glorious revelations here given of the Incarnate Christ who is the Son of God as well as the Son of Man. The inspired declarations concerning our Blessed Lord infinitely transcend the finest passages of Homer and Hesiod in describing their heathen deities.

The Christian's Redeemer is the all-glorious Personality of human history. Possessing infinite goodness and solitary grandeur, He stands out amid the centuries as "the Light of the world." Well might the learned Paul, even in sight of the snowy summits of sacred Olympus and in full knowledge of the gods there enthroned in imagination—well might he set forth the vastly surpassing dignity and glory of his own Crucified Saviour, who broke the bands of death, who passed up into the heavens far beyond all worlds, and who accompanied with indescribable majesty and numberless hosts of saints and celestial beings, will return in "the Day of the Lord" and assemble before Him, *in the upper air*, the whole human race for final and eternal Judgment. Here the vast range and purpose of Paul's vision, infinitely transcends and ignores all premillennial vagaries. Thanks be unto the Father for His well-beloved Son who is both our Saviour and final Judge, and for His Holy Spirit, who both enlightens our minds and illuminates the Sacred Page; so that we understand the plans of the Most High, and discern the Signs of the Times; so that we believe in the ultimate and

world-wide triumph of the Church, against which "the gates of hell shall not prevail"; so that we look for a coming age when the Kingdom of God will fill the earth with "righteousness and peace and joy in the Holy Ghost." Therefore, we will *wait and work* till the end of time when we expect to meet our Lord *in the air,* and go with Him up to His Heavenly Home of eternal peace and blessedness. "O the depth of the riches both of the wisdom and knowledge of God!" "For of Him, and through Him, and to Him are all things: to whom be glory forever. Amen."—Rom. 11:33, 36.

Thou King of saints! forever reign
O'er all the earth as thy domain;
Thy Church extend from pole to pole,
And nations all for Christ enroll.

Thy Kingdom come, O Blessed Lord!
Let ministers so preach Thy Word
That Gospel truth, so long denied,
May have free course—be glorified.

With Spirit's power thy hosts endue
To make our fallen race anew;
And earth millennial rest enjoy,
When cruel kings no more destroy.

May Gospel freedom, peace, and grace,
The hate and strife of war displace,
And fill our world with hope serene,
And make the love of God supreme.

Ps. 110:1: "The Lord said unto my Lord, Sit Thou at my right hand, until I make thine enemies thy footstool."

Heb. 1:13: "But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool?"

Christ will not return until the Holy Spirit has brought the world to the feet of Jesus, Who then will reign over it spiritually during the Millennium.

PART IV

FOREWORD

In the Apocalypse of Daniel and in that of St. John, Postmillennialism is clearly revealed. But at present special attention is directed to the Apocalypse of our Blessed Lord. The disciples have now been with Jesus for over three years, and have heard about His plans and purposes, and knew the significance of their questions concerning "these things" and "all these things" (which referred to the city and temple), the Second Coming, and the end of the world. This phrase, "the end of the world," had been so used in the Parable of the Tares as to fix its meaning as the end of all things. See Matt. 13:39, 40, 49.

Especially, it should be remembered that the four disciples, Peter, James, John and Andrew, went to the Lord *privately,* and asked their questions. This Apocalypse, therefore, was given in a *conversation* and not in a discourse. Thus, this word *"privately"* is the key word, because it implies questions and explanations, and this explains the apparent confusion in our Lord's answers.

In general the order in Matthew has been followed.

May the Good and Holy Spirit so illuminate our minds and the Sacred Page that we may understand these wonderful Revelations of our Blessed Lord!

The Apocalypse—World Program of Our Blessed Lord

CHRIST'S PRELIMINARY STATEMENTS

Matt. 24:1-3: "And Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

In Mark 13:1-4, the account is nearly the same. In one respect Mark is more specific: he names the four disciples that asked Him "privately" about the future. They were Peter, James, John and Andrew.

In Luke 21:5-7, there is a somewhat briefer account.

The Temple at Jerusalem was the joy and pride of the nation, and the disciples had just been admiring its beauty and grandeur. But the Master as they were leaving the city, to their grief and utter amazement, informed them that the time was coming when their holy house would be made a heap of ruins. Then as the Saviour was seated on the Mount of Olives, the disciples came to Him *privately* and asked Him to tell them about these momentous events of the future—especially were they interested in the fate of Jerusalem.

It ought to be remembered that this is not a discourse, but an important *private conversation* with His disciples on matters of profound interest. This Apocalypse is the *Lord's World Program*—is a Revelation of outstanding events that will vitally concern the Church in her conflicts and triumphs, and that will make known the glories of His Second Coming

at the End of the World. Now, since it was a private conversation, there was certainly liberty of speech, and the Saviour seeing the anxiety of His disciples, gave sympathetic attention and gracious answers to their questions. Thus, the reader taking interruptions into account, is greatly aided in understanding these wonderful revelations, and sees why the Saviour cannot always follow logical sequences. Also the reader, giving thoughtful and prayerful consideration, can discern the import of this infinitely important conversation which is recorded in the 24th and 25th chapters of Matthew, the 13th chapter of Mark, and the 21st chapter of Luke. While answering their second and third questions, there were interruptions which necessitated abrupt changes of subject. But the Master, desiring to comfort His sorrowing disciples, kindly stops to give the desired information.

THEIR FIRST QUESTION—"WHEN SHALL THESE THINGS BE?"

THE DESTRUCTION OF THE CITY AND TEMPLE

He Warns Against Deceivers

Matt. 24:4-5: "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Also in Mark 13:5-6 and in Luke 21:8, there are similar warnings. The Saviour foresaw that unreliable persons would endeavor to lead the people astray. It is worthy of note that these far-reaching predictions are prefaced by such solemn cautions against false teachers who are ever active in propagating their miserable heresies. St. John bears testimony to the fulfillment of this sign: "Even now are there many anti-christs, whereby we know that it is the last time." —I John 2:18. Truly "this is the last time"; for we have the Atonement in Christ's most precious Blood, and the more glorious ministry of the Holy Spirit, and the Word of God. This is the last and supreme effort of the Most High for the salvation of man.

The Master Predicts Wars and Rumors of Wars

Matt. 24:6-8: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." It is said in Mark 13:7, 8: "And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines

and troubles: these are the beginnings of sorrows." Luke 21:9-11: "But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass, but the end is not by and by." This last clause is better rendered in the Revised Version: "But the end is not immediately."

PERSECUTIONS

Matt. 24:9-10: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." In Mark 13:9, it is said: "But take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them." Luke 21:12-19 gives a fuller prediction of these persecutions: "But before all these, they shall lay hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls."

Special attention should be given to this gracious and blessed promise recorded in Luke 21:14: "Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." The loving Saviour knew that peasant Christians would be rushed before pompous heathen and papal rulers, amid raging mobs, and He wished to comfort and calm their minds by the assurance of the Divine Presence who would give them the proper thoughts and words wherewith to meet the terrific ordeals. Mark 13:11: "But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the

Holy Ghost." This is *plenary, verbal inspiration*, notwithstanding these so-called learned critics. How minute and blessed are the ministries of our Loving Lord to His dear children when sorely tried by the wicked! The Ten Persecutions by the heathen Cæsars were neither so cruel nor so extensive as those of the so-called Christian Pontiffs; for the hypocrite is worse than the heathen. These promises are for the Church in all ages.

The purpose of the Saviour in this whole conversation is to prepare His followers for a world-wide conflict lasting for centuries, and culminating in world-wide conquest through the preaching of the glorious Gospel of the Kingdom.

"Philo and Josephus describe the disturbed state of Judæa from this time to the siege of Jerusalem. Massacres of the Jews were perpetrated at Cæsarea, at Alexandria, in Babylon and in Syria."—Cambridge Bible for Schools and Colleges on Matt. 24:6. At this time Rome was governed by such men as the execrable Tiberius, in whose wicked reign our Blessed Lord was crucified; and Caligula, who "declared himself divine," and wished that "the people of Rome had but one neck" that he might slay the city at one stroke; and Nero, a monster of iniquity, who, it is supposed, burned a part of the city to make room for his "Golden House," and by whom "the city was filled with funerals." At this time the vast empire of imperial Rome was beginning to feel the disintegration of moral decay.

But "the blood of the martyrs was the seed of the Church." The Ten Persecutions of the Primitive Church are generally given as follows: Under Nero, 64 A. D.; Domitian, 95; Trajan, 107; Hadrian, 125; Marcus Aurelius, 165; Septimus Severus, 202; Maximinus, 235; Decius, 249; Valerianus, 257; Diocletian, 303. During these persecutions rivers of blood flowed in many parts of the Roman Empire.

Then during the Dark Ages and many succeeding centuries, the vile papacy put to death "probably no less than 68,500,000 human beings." Well might the Blessed Saviour return to, and linger over the sacrifices of millions of martyrs. See Notes on Revelation by Albert Barnes, p. 276.

FALSE PROPHETS AGAIN DENOUNCED

Matt. 24:11-13: "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." The false prophet has ever been in evidence. He frequently appears in the Old Testament, and he early makes his appearance in the New Testament. At Thessalonica he raises a false alarm about the return of the Saviour. To correct his unauthorized statements, Paul in his second epistle (2:1-3), publicly and sharply rebukes those connected with this first Premillennial excitement. These self-inspired and self-sent propagandists have often sorely perplexed and disturbed the Christian Church.

Morover, during the last few decades, in many very pretentious institutions of learning, what a multitude of *savants* have been predicting that materialism, in one of its most repulsive forms, would be universally accepted. The Saviour knew well that the human "heart is deceitful above all things and desperately wicked."—Jer. 17:9. And He foresaw that in Churches and schools there would be false preachers and false teachers who would betray the truth as it is manifested in both nature and revelation. God deliver the world from *heresies* and *fallacies!* Against these wicked deceivers loom the just judgments of the Almighty.

THE CONVERSION OF THE GENTILES

Matt. 24:14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This prediction is fuller in Luke 21:24: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." It appears that neither Matthew nor Mark mention this prediction about the conversion of the Gentile nations; but Paul mentions it in a very emphatic way in Rom. 11:25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." This means that in due time the Gen-

tiles will accept Christianity and, after that event, the Jews will recognize their own Messiah, according to the prophecy of Zechariah 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." The conversion of the nations will be such an overwhelming proof of the truth of Christianity, that the Jews at last will be convinced that Jesus of Nazareth is their own true Messiah. Then will the Kingdom of God, which Paul declares "is not meat and drink; but righteousness, and peace and joy in the Holy Ghost"—then will that glorious Kingdom be the first and last and only real world empire. That universal Kingdom will be the longed-for Millennium. The recent Zionist Movement and the fact that Great Britain has undertaken the suzerainty of the Holy Land, give great promise of happy days for our long-exiled Jewish brethren and for the whole human family.

Daniel's Prophecy

Matt. 24:15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." Mark 13:14: "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judæa flee to the mountains." Luke does not make mention of Daniel, but simply says: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Jerusalem flee to the mountains."—Luke 21:20, 21.

Here the Master gives specific predictions of the destruction of the city and temple by the Romans, and refers to Daniel 9:26: "And after three-score and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and sanctuary." Undoubtedly, pious Jews by studying Daniel and his

dates, recognized their significance, and read the signs of the times aright. There were some that thus knew their Messiah. It is said that "a great company of the priests believed."—Acts 6:7.

Indeed, so exact are Daniel's dates that some have thought that the rabbis changed the Old Testament chronology which puts the Birth of Christ about 4,000 years after the Creation, and that they put it only 3,760 years after Creation. By so doing the coming of the Messiah was placed 240 years before the actual Advent of our Lord. This, of course, was done to nullify the miraculously minute dates and descriptions found in the prophecies of Daniel and to mislead the unlearned—*which it has done.*

SIGNS IN HEAVEN OVER DOOMED JERUSALEM

Luke 21:11: "And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven." Josephus, the learned Jewish historian who died about 95 A. D., gives an account of those ominous sights and portents that appeared in the heavens just before the fall of Jerusalem. He says: "A false prophet was the occasion of these peoples' destruction, who made a public proclamation in the city that very day, that 'God commanded them to get up upon the temple, and that there they should receive miraculous signs for their deliverance.' Now, there was a great number of false prophets suborned by the tyrants to impose on the people." Josephus also describes the strange portents that were seen in the heavens. "Thus," he says, "there was a star resembling a sword that stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion and before those commotions that preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus (Nisan), and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which light lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes as to portend those events that followed

immediately upon it" . . . "Moreover, the eastern gate of the inner [court of the temple] which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep in the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared, that the signal foreshadowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius [Jyar], a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for before sunsetting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. Moreover, at the feast, which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said, that in the first place they felt a quaking, and heard a great noise, and after that they heard a sound as of a multitude, saying, 'Let us remove hence.' But what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to the feast whereon it is our custom for everyone to make tabernacles to God in the temple, began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against

the bridegrooms and the brides, a voice against the whole people.' This was his cry as he went about by day and by night, in all the lanes of the city." He thus aroused great indignation against himself. They chastised him; but he neither murmured nor desisted. They reported him to the Roman rulers, and they whipped him "till his bones were laid bare; yet did he not make any supplication for himself, nor shed any tears; but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, 'Wo, Wo, to Jerusalem.' And when Albinus 'the procurator' asked him 'Who he was? and whence he came? and why he uttered such words?' he made no manner of reply to what was said, but still did not leave off his melancholy ditty." "He every day uttered these lamentable words. . . 'Wo, Wo, to Jerusalem'" . . "This cry of his was loudest at the festivals; and he continued this ditty for seven years and five months. . . until the very time that he saw his presage fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his uttermost force, 'Wo, wo to the city again, and to the people, and to the holy house,' and just as he added at the last, 'Wo, wo to myself, also,' there came a stone out of one of the engines and smote him and killed him immediately."—The Wars of the Jews by Josephus, Book VI, ch. V.

Tacitus, the classic Roman historian, as well as Josephus, mentions the portent that—

"Fierce, fiery warriors fought upon the clouds,
In rank and squadron, and right form of war."

"And Tacitus tells us how the blind multitude of Jews interpreted the signs in their own favor."—The Cam. Bible for S. and C., on Luke 21:11.

"So strong did the place seem to Titus that he exclaimed, 'We have certainly had God on our side in this war; and it was God alone who ejected the Jews from these fortifications.'" "No words can describe the unequalled horrors of this siege. It was the Passover season, and Jews from all parts were crowded within the walls. Three factions were in desperate feud with each other. . . so that the temple courts swam with the blood of civil discord. . . The

wretched inhabitants were reduced to the most loathsome of food, and to deeds of unspeakable cruelty. Jerusalem was taken on the 10th of August, A. D. 70. 1,100,000 Jews perished in the siege; 100,000 were sold into slavery. With the fall of Jerusalem Israel ceased as a nation. It was truly an end of an æon."—The Cam. Bible for S. and C. on Matt. 24:22.

Exhortations

In Matt. 24:16-22, there are exhortations and sorrowful predictions. The Saviour warns them to leave the doomed city, pronounces a solemn woe, enjoins prayer, and predicts great tribulation. In Mark and Luke there are similar passages.

More Warnings About False Prophets

Matt. 24:23-26: "Then if any man shall say unto you, Lo, here is Christ, or there; believe him not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." In Mark and Luke there are similar statements. False prophets and false teachers, at present, are among the most serious afflictions of the Church. From the beginning Satan has kept up his succession of impostors, and some of them can do wonderful things. The agnostic with his materialism tries to animalize human beings, the Unitarian Jew would empty the Old Testament of its Messianic content, the destructive critic tries to rend the Holy Scriptures, the hypocritical preacher fleeces the flock of Christ—uses Christian money for destroying Christianity. Then Spiritualism, with its mysteries and demoniac deceptions, can work wonders. Moreover, Christian Science, which is a double misnomer and a fourfold absurdity in ignoring pain, matter, sin, and Satan, and which depends on the diabolism of Spiritualism for its miracles, and which propagates a Pantheistic Atheism in denying the true Personality of the Living God, gives false comfort to the wicked rich on their primrose road to hell.

Remember that the devil, on a small scale, can work even miracles. In this way many people are victimized, "and no marvel, for Satan himself is transformed into an angel of light."—2 Cor. 11:14.

THE SECOND QUESTION—WHEN WILL THE LORD RETURN?

Matt. 24:27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

As the Saviour thus entered upon His answer to the second question, undoubtedly a disciple sorely perplexed by the very thought of the utter destruction of the Holy City, requests some fuller information or sign of the impending calamity. Then the Blessed Lord ever ready to answer an honest questioner, returns to the first question, and says: "For wheresoever the carcass is, there will the eagles be gathered together."—v. 28. That is, Jerusalem is like a doomed carcass, and the Roman eagles are coming to devour —sad news for a patriotic Jew. His wicked nation was fittingly compared to a dead body. Spiritual life had died out of the nation which was therefore fit only to be the prey of Roman eagles. When Titus came, no doubt, those that heard these statements would recognize the eagles on the Roman standards. With what inimitable tenderness and sympathy does the Master reveal the sad truth to the sorrowing disciples; for He Himself, only a few days before, had wept and lamented over the doomed city.

Having thoughtfully answered this questioner, the Saviour resumes consideration of the second question concerning His Second Advent. On a former occasion as recorded by Luke 17:24, the Master referred to this great event as follows: "For as the lightning that shineth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." That is, in "the Day of the Lord," which is the last day, and which is the Day of His Coming.

When our Lord was before Caiaphas, and was asked: "Tell us whether Thou be the Christ, the Son of God," Jesus answered: "Hereafter shall ye see the Son of man sitting on

the right hand of power, and coming in the clouds of heaven." —Matt. 26:63, 64. As He ascended in the clouds, so will He return amid the clouds.

Let us resume Christ's conversation. Turn to Matt. 24: 29-31: "Immediately [this word refers back to verse 27] after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in Heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Mark 13:24: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Luke 21:25-27: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

In these three evangelists we have the Saviour's own statements concerning *His World Program.* At His return, they agree:

That there will be the consummation of all things.

That there will be vast commotions among the heavenly bodies.

That our whole planetary system of the universe will be shaken.

That the sun and moon will veil their faces, and that the stars will fall prostrate in the Presence of their Almighty Creator.

Also we are informed:

That the Son of man will appear amidst clouds of glory and manifestations of infinite power. Heaven and earth and, no doubt, even hell will be awed into solemn reverence at this appearance of the glorified Redeemer of men.

That according to St. Matthew and St. Mark, our Blessed Lord will send His angels from His place in the air—in the lower heavens—to gather the righteous, after having received their glorified bodies, from among the wicked, and to bring them up into the upper air into His glorious Presence.

That according to St. Matthew and St. Luke there will be mourning and perplexity and "distress of nations." "For the day of His wrath is come and who shall be able to stand?" —Rev. 6:17.

This glorious Apocalypse, unveiling the mysteries of the future, tells us plainly that there will be a Second Advent. In His farewell sermon the Saviour comforting His disciples, sad at thoughts of His departure, plainly said to them: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—Jno. 14:1-3. This is a clear confirmation of what is affirmed in the Apocalypse, and should silence those mystics who imagine that the *Parousia* of Christ is a past event.

The appearing of Christ will occur immediately after the "little season" of apostasy which will follow the millennium, when Satan is loosed out of his thousand-year imprisonment. This is clearly stated in Rev. 20:1-3, 7, 8, where we are told that *an angel,* not Christ, will come and bind Satan, and cast him into the bottomless pit, and keep him there for one thousand years. In verse 7, it is stated that, "when the thousand years are expired, Satan shall be loosed out of his prison." Then in verse 8, we are informed that he will as-

semble the evil forces of Gog and Magog to make war on the saints. This is the "little season" of apostasy when the world will wax worse and worse. Then will burst forth the glorious *Parousia*—the glorious Presence—the appearing of the Son of Man, who will destroy these evil forces. "And fire came down from God out of heaven and devoured them." —Rev. 20:9.

The Saviour will not actually come again to this earth. There has been a much-mistaken idea of the following passage in Zech. 14:4: "And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east." The prophet here refers probably to our Lord's Ascension from the Mount of Olives. Indeed, often during His ministry did He stand upon Olivet. It is surely a far-fetched notion which would ignore these facts and try to make this passage refer to our Lord's Second Advent. But our dear Premillennial brethren are constantly forgetting this fact that the prophets, ending with John the Baptist, were heralds of the *first coming* of the Messiah as the Redeemer of mankind. Indeed, in the mind of the prophets, the first Coming of the Redeemer was the all-important event.

The fair inference from Matt. 24:30-31: "And there shall appear the sign of the Son of man in heaven . . . . And He shall send His angels . . . and they shall gather together His elect"—the fair inference from these statements is that the Lord *will not descend to the earth.* This idea is confirmed by the apostle Paul, who says in I Thes. 4:16, 17: "For the Lord Himself shall descend from Heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first [that is before the living are changed; but both events take place at His second Coming]: Then we which are alive and remain shall be *caught up together with them in the clouds,* to *meet the Lord in the air:* and so shall we ever be with the Lord." Remember, we shall *"be caught up" "to meet the Lord in the air." He does not descend to us.*

On this most glorious occasion, in the numberless hosts following in Christ's train, will be the spirits of the sainted dead, returning to earth to receive their glorified bodies.

Also with the Church triumphant will be millions upon millions of the heavenly hierarchies. Seraphim and cherubim, angels and archangels, the celestial choirs and myriad hosts of the Great King Eternal will be there.

THE ONE GENERAL RESURRECTION

Now will occur the general resurrection of all the dead. Paul describes this momentous event: "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—I Cor. 15:52. Then all the dead, *good and bad,* will receive their immortal bodies, the dead in Christ being glorified before the living righteous are glorified.

It does appear that at this time the holy angels will do their work of gathering together the elect of God. From plains and mountains, from rivers and seas, from every nook and corner of the globe, from lofty summits and ocean depths, from east and west, from north and south, "from the uttermost part of earth to the uttermost part of heaven," the angels will collect the righteous out of the teeming millions of all nations, peoples, kindreds and tongues of earth. In all these countless multitudes not one child of God will be forgotten. These celestial reapers will make no mistakes.

Then the *General Judgment Immediately Follows the Resurrection.*

It appears from Matt. 25:31-46, which is also contained in this wonderful Apocalypse, that the General Judgment now takes place; for the Saviour says in verses 31 and 32: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Also in verse 46, it is said: "And these shall go away into everlasting punishment; but the righteous into life eternal." This is the final and eternal separation. May the Judge Supreme have mercy on us all, for the sake of our Blessed Lord and Saviour!

The Angels having gathered out of the earth every child of God, and having taken these countless millions of redeemed up into the air to meet their glorified Saviour, then the heavenly hosts and celestial choirs with "the glorious company of the apostles," "the goodly fellowship of the prophets," and "the noble army of martyrs"—then these countless myriads of angels and saints will be led by the Lord God of Hosts into the New Jerusalem, the holy city of the Great King.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."—Ps. 24:7-10.

THE THIRD QUESTION—WHEN WILL THE END OF THE WORLD COME?

The Lord mentions the End several times in this Apocalypse.

Matt. 24:6: "And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." Again in verses 13 and 14, it is stated: "But he that shall endure unto the end, the same shall be saved. And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Mark 13:7: "And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet."

Luke 21:9: "But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by." This last clause is better in the Revised Version: "But the end is not immediately."

It is worthy of note that in all these references to the end, there are implied warnings against hasty expectations and premature predictions of the end. The passage that

gives the most definite information on the subject, is in Matt. 24:14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." That means that there must be world-wide Gospel preaching—world-wide diffusion of Christianity—and that means the Millennium. Consequently, the universal reign of righteousness will precede the Advent and the end; for they are contemporaneous, as we have already seen.

The Saviour here informs us that His return is not at hand. In this Apocalypse the disciples are instructed that before the end comes there must be world-wide evangelism through the preaching of the Gospel, and universal testimony for Jesus. That really means a converted world, and that certainly means that the Millennium comes before the Advent.

This blessed work of carrying the Gospel to the ends of the earth is being done today as never before, by many missionary societies. In passing, let us mention the three great Bible Societies—The British and Foreign, the American and the Scottish. The Bible in whole or in part is now being published "in 770 languages or dialects." Also it can be said that in nearly every large city of the globe, a Christian minister or missionary may be found. This vast evangelistic campaign is bearing witness that the *Kingdom of God has come,* and that the Gospel leaven is permeating the great masses of mankind. This evangelism is not done to provide a *witness against* poor sinning mortals. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."—Jno. 3:17. Listen to the following words of assurance in Is. 55:11: "So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God has sent His Word for the enlightenment of the world, His Son for the redemption of the world, and His Spirit for the regeneration of the world; and these glorious agencies will accomplish their mission, and will give the world a thousand-year reign of the Saviour in the heart of humanity—a spiritual reign of peace.

Again the Master Refers to Jerusalem. (Probably a Question was Asked.)

Matt. 24:32-34: "Now learn a parable of the fig tree . . . so likewise when ye shall see all these things, know that it is nigh, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled."

Mark 13:28-31: "Now learn a parable of the fig tree . . . So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done." "All these things" refer to Jerusalem.

Luke 21:28-33: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; Behold the fig tree . . . So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled."

In this quotation from Luke, the very word "redemption" takes us back to Jerusalem—the first question—and to the overthrow of the Levitical law with its types and shadows, and to the world Atonement, that was soon made on Calvary. Also, the Saviour here informs His disciples "that the Kingdom of God is nigh at hand." This prediction was most gloriously fulfilled on the Day of Pentecost, when the Holy Spirit descended upon the waiting disciples. Consequently, the Saviour encourages the apostles, saying, "Look up and lift up your heads; for your redemption draweth nigh." This was said because the overthrow of both political and ecclesiastical Judaism would be a great aid to the infant Church. Indeed, the destruction of the Mosaic Dispensation prepared the way for the establishment of our Holy Christianity. On the Day of Pentecost, the Holy Spirit anointed the disciples for *world conquest.* They did "look up" and their heads were lifted up; for the Kingdom of God was established in their souls as a pledge that it would finally be established in the heart of humanity.

THERE WERE PROBABLY FURTHER INTERRUPTIONS

In answer the Saviour makes the following reply or replies: Matt. 24:34: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Also Mark and Luke make the same statement. In this Apocalypse the phrases, "these things" and "all these things," are found several times, and they always refer to the city and temple.

Remember that the disciples were most anxious about the fate of the holy city, and that these words were spoken nearly two thousand years ago, and that they *could refer only to the people who heard them.* How absurd, therefore, for an Adventist to tell a congregation, on the strength of this passage, that they will live to see the Second Coming. Besides being an absurdity, it is a blunder; for the passages do not refer to our Saviour's Return, but to the destruction of the Holy City. In that case the statements are quite reasonable; for this conversation took place in 33 A. D., and the fall of the city in 70 A. D.; that is thirty-seven years afterward, and no doubt, therefore, many of His hearers did live to see the Romans enter the holy place.

NO MAN KNOWETH THE TIME OF CHRIST'S COMING

Matt. 24:36-39: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only . . . But as in the days of Noe. . . [they] knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Mark 13:32: "But of that day and that hour knoweth no man, no not the angels which are in Heaven, neither the Son but the Father."

Luke 21:34, 35: "And take heed to yourselves, lest . . . that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

How many hasty Premillennialists have utterly disregarded these repeated injunctions, and have presumptuously predicted the day and even the hour of the Second Coming!

The Final Separation

Matt. 24:40, 41: "There shall be two in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." The angels who will descend from the glorious Presence of their Lord in the lower heaven, will select the righteous, one man in the field and one woman at the mill and separate them from the wicked, and take them up to meet their Lord "in the air." When the angels thus take up the righteous to meet their Lord in the air, the unrighteous will be left to their awful fate, in a burning world with the demons of perdition. *Unutterable calamity!* Some have thought that this earth would be given over to the powers of evil as their hell. "O God, the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners!"

Exhortations

Matt. 24:42-51: "Watch therefore; for ye know not what hour your Lord doth come." The Lord of the evil servant "shall come in a day when he looketh not for Him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Mark 13:33-37: "Take heed, watch and pray: for ye know not when the time is. . . And what I say unto you I say unto all, Watch." Luke 21:34-36: "And take heed to yourselves. . . . Watch ye therefore and pray always." In the twenty-fifth chapter of Matthew these good counsels are emphasized by the parables of the Ten Virgins and the Talents.

The General Judgment

This wonderful Apocalypse, this *World Program* of our Blessed Lord, closes with the Universal Judgment Scene as recorded in St. Matthew 25:31-46: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth the sheep

from the goats. And he shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat . . . Then shall He say also unto them on His left hand, Depart from me ye cursed, into everlasting fire prepared for the devil and his angels. For I was a hungered and ye gave me no meat . . . And these shall go away into everlasting punishment: but the righteous into life eternal."

CONCLUSION

This Apocalypse unfolds the roll which contains Heaven's Program for this which is the last Dispensation. This was the opinion of the apostle John who said: "Little children it is the last time. . . . Even now are there many antichrists; whereby we know that it is the last time."—I Jno. 2:18. In this conversation, the conversion of both Jews and Gentiles—which means the millennium—is put before the end. All through this glorious Apocalypse it is shown that our Blessed Lord comes at the end of all things. Consequently, by the binding of Satan as predicted in Rev. 20:1-3 and by the gracious ministries of the Holy Spirit in the faithful preaching of our Holy Christianity, the world will be converted. The everlasting Gospel of our Blessed Lord will never be displaced or superseded. It, and it alone, will accomplish the regeneration of mankind—will bless the human race with its seventh-thousand-year jubilee period of Sabbath rest and rejoicing in the loving benedictions of the covenant-keeping Jehovah—and for *one thousand* years the world will be at peace.

Then, at last, will be fulfilled the apostle's prediction: "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up."—2 Peter 3:10. The day of the Lord is the Day of His Coming, and this sin-cursed world will be set on fire and may become the perdition

of the lost. Surely the conflagration of a world would be no place for Eden Gardens, rejoicing saints, and the glorious *Parousia*—the Presence of the Prince of Peace, the Lover of mankind.

Listen to the inspired and inspiring address of Isaiah to the Church: "Arise, shine, for thy Light [He that is the light of the world] is come, and the glory of the Lord has risen upon thee."—Is. 60:1.

Listen to the Blessed Lord Himself as He announces the final victory of *His World Program:* "Upon this Rock [Himself] I will build my Church, and the gates of hell shall not prevail against it."—Matt. 16:18. *Christianity, as a world regenerating Power, will not fail;* but will purify, enlighten and sanctify our ransomed race.

Unto the Holy Trinity, now, henceforth, and in the World without end, be ascribed worship, adoration and thanksgiving, through Jesus Christ our Lord and Saviour. Amen.

PART V

FOREWORD

The twentieth chapter of Revelation may be called the Chronological chapter of the Bible, for it gives in their order the closing events of human history. Praying for divine illumination, we would most reverently approach the study of this portion of Holy Writ.

AN EXPLANATION OF THE TWENTIETH CHAPTER OF REVELATION

The ancient Jew, pious and intelligent, read Daniel and understood the signs of his times. He readily recognized the Medo-Persian Cyrus, because the Lord by Isaiah (44:28 and 45:1) had mentioned him by name about one hundred and fifty years before he was born. He knew the warlike Macedonian and the mighty Roman, for Daniel had described them. Also the Lord, desiring His people of this dispensation to be well informed in reference to world movements, has given us wonderful predictions in this Book of Revelation, which foretells the trials and triumphs of His Kingdom, and describes the hostile and helpful agencies that shall characterize the Christian Era. Its sixth chapter mentions the four great forces that shall dominate human affairs; the ninth chapter foretells the Mohammedan-Turk or Unitarian heresy; the tenth chapter may be called the Bible chapter; in the latter part of the book come the appalling descriptions of the great apostasy of the Dark Ages and then in this twentieth chapter the Lord reveals the order in time of the final important events of human history. This twentieth chapter will engage our attention for the present. To encourage the study of this book a special promise is given in Rev. 1:3: "Blessed is he that readeth and they that hear the words of this prophecy and keep those things that are written therein, for the time is at hand."

TWENTIETH CHAPTER OF REVELATION

1. And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of Heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

AN ANGEL—NOT CHRIST—APPEARS

We are not told the name of this angel. It may be Michael, who helped Daniel, who was called a chief prince of Israel and who is mentioned by Jude, verse 9, as the archangel that disputed with Satan about the body of Moses. Also, in Rev. 12:7-8, this mention is made of him: "And there was war in Heaven. Michael and his angels fought against the dragon and the dragon fought and his angels and

prevailed not, neither was their place found any more in Heaven." This same Michael, who appears to be the captain of the hosts of Heaven, may be sent to remove Satan.

Now notice, in this revelation of the divine order of the last great events in our history, that it is an angel who comes with authority and power to deal with the devil. Our Lord does not return to inaugurate the thousand year period of exemption from demoniacal influences. This is a most significant fact and goes far to prove the falsity of premillennial teaching. Remember, then, it is an angel and not Christ that removes the greatest hindrance to the universal spread of Christianity.

This fact further indicates that the thousand-year era is no new dispensation, but simply the full fruition of the Gospel. At present we are in the dispensation of the Holy Spirit, which was founded on the Day of Pentecost and which will continue till the end of time. Concerning it the Saviour promised, "Upon this Rock I build my Church and the gates of hell shall not prevail against it."—Matt. 16:18. The coming of this angel marks complete deliverance from this arch-enemy of God and man and the giving of right of way to the blessed operations of the Holy Spirit, in this the final and most glorious of all the dispensations. Again, notice that though the millennium is ushered in, there is no second advent.

The Arrest and Incarceration of the Devil

The great deceiver tempted our mother Eve to eat the forbidden fruit, tempted Moses to get angry at the waters of Meribah, tempted David to number God's people, tempted Peter to deny his master and tempted Judas Iscariot to betray with a kiss. How persistently and powerfully Satan tempted our blessed Lord, Himself! The apostle Peter warns us: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith."—1 Pet. 5: 8-9. Hear Paul's alarming caution, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual

wickedness in high places."—Eph. 13:27. Today Christians must fight against the world with its allurements, the flesh with its lusts, and the devil with his wiles. But we give thanks: "For this purpose the Son of God was manifested, that He might destroy the works of the devil."—John 3:8.

For nearly 6,000 years Satan has been doing his utmost to pervert and to destroy mankind, especially to hinder and nullify the work of grace in the soul. But the Lord has promised to deliver his people from the baneful and hateful influences of the wicked one, that His church may have a Sabbath period of rest and joy in the Lord for a thousand years, during which time peace and plenty, truth and righteousness will generally prevail.

To secure this happy time, an angel will be commissioned to bind and imprison our dreaded enemy. During the past unutterable grief and anguish have been the portion of mortals. Such benighting and malign influences have so enslaved nations that they have actually committed mental whoredom with heathen gods and have "sacrificed unto devils, not unto God."—Deut. 32:17. The Psalmist said: "Yea, they sacrificed their sons and their daughters unto devils."—Ps. 106:37.

Well may the church pray for the Lord to send His angel. Just remove the powerful and efficient diabolical causes of wickedness and wretchedness and continue the gracious ministrations of the Holy Spirit, and at once the whole world will rejoice in numberless blessings both temporal and spiritual. Banish the prince of darkness with his lying legions, and murderous, treacherous and hypocritical tyrants will not be able to oppress in both church and state—will not be able to deluge whole continents in blood. For hellish war is the work of demon-dominated potentates and pontiffs. When the evil spirit entered Saul, jealousy, hatred and murder ruled his heart. Anciently Pharaohs and Caesars were often under evil powers. More recently Borgias and Kaisers have been Satan incarnate for the overthrow of liberty and the establishment of imperialism and idolatry in the whole earth. But in due time Satan will be sent to his own place and his fallen angels with him. This idea Mr.

Wesley has expressed in his note on Verse 2, where he says, "With whom undoubtedly his angels were cast into the bottomless pit as well as finally into everlasting fire." The Almighty reigns "and all the inhabitants of the earth are reputed as nothing and he doeth according to His will in the army of Heaven, and among the inhabitants of the earth and none can stay His hand or say unto Him, What doest Thou?"—Dan. 4:35.

The Thousand-Year Period

It has been thought by some very well informed persons that the whole period of human history would be 7,000 years. Ancient history gives us the trial of world kingdoms; during which time man had ample opportunities, if possible, for establishing permanent and normal world monarchies. Mighty Nebuchadnezzar, noble Cyrus, great Alexander and the Caesars ruled world kingdoms; but all of them ended in calamitous failures. Their vast dominions rotted to the ground from inherent corruption. They perished from the face of the earth as lamentable disasters and now darken the pages of history as national degenerates.

Universal Triumph

Daniel, however, predicted that at the time of the fourth kingdom, the God of Heaven would set up a Kingdom that should never end. Accordingly, Christ, who was born in the reign of Caesar Augustus, brought with Him a Kingdom which is "not of this world," which is set up in the human soul and which is called the "Kingdom of God," the "Kingdom of Heaven," the "Kingdom of righteousness and peace and joy in the Holy Ghost."—Rom. 14:17. Earthly monarchies were tried for 4,000 years and they all miserably perished in their own wickedness, but Christ's Kingdom which is the "Church Militant" and which already has been in existence for nearly 2,000 years, is giving unmistakable indications of ultimate and universal triumph. Our Holy Christianity is rising into ever increasing influence and significance before the astonished gaze of all peoples. According to John the revelator, the time is coming when "great voices in

Heaven" will be heard proclaiming: "The kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign forever and ever."—Rev. 11:15.

Satan understood all this well, and if the Kaiser and the Pontiff had read their Bibles sincerely and intelligently, they too would have seen that the Advent of the "King of the Jews" marked the end of all human world-wide empires. But the "old serpent" filled them with hellish lust of mundane dominion and they vainly and madly endeavored to enslave all kindreds of the earth.

THE GOLDEN AGE OF REST

But when Satan is bound, there will come the Golden Age of Rest from the plottings and persecutions of the minions of perdition. In the Millennium, which we believe will be the seventh thousand-year period of our history and the long, sweet Sabbath of rest after the conflicts and conquests of the previous 6,000 years, there will be seen everywhere the fruits of the Spirit and abounding Gospel grace. Our Sabbath days are too much like week days, with these exceptions, that on the Lord's Day, we are more or less free from the battle of life and are at liberty to enjoy the quiet of home and inspiring worship in the Sanctuary. But during the Millennium, while many things will go on about as they do now, yet we shall enjoy deliverance from certain evils which at present sorely afflict our sin-cursed world. Then all the temporal and spiritual blessings of a most highly developed Christian civilization, will be our inheritance. Banish the forces of evil from our world and it will blossom as the rose and flourish as the garden of the Lord. Then the resources of nature, under the skill of real scientists, will be utilized for the enjoyment of the race in material and mental, in moral and spiritual advancement. The air, the land and the water will all contribute to the grand total of human happiness. The children will enjoy life to the fullest, being brought "up in the nurture and admonition of the Lord." Put sacred song, Bible reading and prayer into all places of learning, then "wisdom and knowledge shall be the stability of thy times and strength of salvation."—Is. 33:6. With infernal

agencies removed and with divine influences bestowed in plentitude, this world will be a "Paradise Restored," and Eden gardens will cover the continents and islands of the sea. The world will be a "Garden of the Lord," the vestibule of Heaven.

Albert Barnes, the able commentator, in his Notes on this chapter, speaking of the millennium, makes such observations as these:

"There will be a great increase in the population of the globe," "a general diffusion of intelligence on the earth," "the universal diffusion of revealed truth," "unlimited subjection to the scepter of Christ," "great progress in all that tends to promote the welfare of man," "the universal reign of peace," "general prevalence of evangelical religion," "the Hebrew people—the Jews will be brought to the knowledge of the truth, and will embrace the Messiah whom their fathers crucified."—Barnes' Notes on Revelation, p. 462. He further says in his Notes: "Yet we are not necessarily to suppose that all the world will be absolutely and entirely brought under the power of the Gospel. There will be still on earth the remains of wickedness in the corrupted human heart, and there will be so much tendency to sin in the human soul, that Satan, when released for a time, will be able once more to deceive mankind and to array a formidable force, represented by Gog and Magog against the cause of truth and righteousness."—Ibid., p. 463.

No Failure

In the meantime, let the Church give herself to prayer that the angel may cast out the "dragon" who has so long and so successfully tormented poor fallen humanity. But the dawn of a better day is coming. Neither Christ nor the Holy Spirit, neither the "Word of the Lord" nor the Church of God can possibly fail. No! Never!

Our glorious Christianity, protected from the "old serpent" is destined for universal supremacy and will most assuredly win the world for its Redeemer. Yea, only have faith in the all-atoning, most precious blood of the Lamb of God, in the power and presence of the Holy Spirit, and in

the *supernatural Book,* the Holy Scriptures. The missionaries have done well in taking for their motto: "The world for Christ in this generation."

THE LITTLE SEASON

To properly locate this Little Season, is really the crucial question in trying to arrange in their proper order, the great eschatological events of human history. Some erroneously assert that the Little Season comes before the Millennium, before the thousand-year period of Gospel triumph; that we are now in the Little Season of Apostasy; that the world is getting worse and worse; and that the Second Advent of the Saviour is near at hand. Bengel, speaking of the order of events as given in this chapter, affirms: "They succeed one another in such a manner that none of them can be joined with another, the order of none can be transposed. *He must deny the perspicuity of Scripture altogether, who persists in denying this and endeavoring to reject it.*" Again he asserts: *"We must adhere closely to the order of the prophecy."*—Bengel's Gnomon on Rev., chapter 20. (The italics are the author's.)

But what say the Scriptures? It is expressly stated in verse 3 that the dragon would be shut up in his prison "till the thousand years should be fulfilled; and after that he must be loosed a little season." Language could hardly be more explicit and emphatic. This statement gives a definite answer. But in addition to the foregoing answer, which is a, "Thus saith the Lord," our gracious Saviour, who loves His people and does not wish them to err from the truth, not only gives the definite answer found in verse 3, which ought to be sufficient, but knowing our fallibility and the importance of properly placing the Little Season of Apostasy, repeats Himself in verses 7 and 8, where He again states: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle." Thus the Wise Teacher repeats important matters lest we should overlook them. Remember, then, that our Lord, Himself, has finally and emphatically

settled the place in time of the Little Season. He has told us twice, and in unmistakable terms, that it follows the Millenium. Consequently, we are not in the Little Season; for it must be centuries in the future.

IS THE WORLD GROWING WORSE?

Moreover, we must deny the assertion that the world is getting worse and worse. My experience as a minister of the Gospel for more than half a century gives me certain knowledge of many improvements which have taken place recently in every domain of human life. Science is doing wonders for all the material elements of our civilization. All agree that the material and mental advancements have been marvelous. But look at the moral and spiritual upward movements. Temperance reforms are now forcing the continent of North America into the ranks of Prohibition. Then, wonderful to relate! England, France and Russia are enacting far reaching liquor restrictions. Also, just consider for a moment the stupendous strides the nations are making towards Democracy. Populous China and vast Russia have just been born again into the larger and freer life of Republicanism. "This is the Lord's doing, and it is marvellous in our eyes."—Ps. 118:23. Also, the imperialisms of Germany and Austria have passed away to the joy of emancipated millions, while the triple tiara of the hugest humbug of the centuries is leaning far worse than the tower of Pisa.

"UNEASY LIES THE HEAD THAT WEARS A CROWN"

There is an avowed determination on the part of the Allies to foster those forms of government that so correlate liberty and law as to give all peoples the highest forms of national life. Truly, this European outrage upon the race was diabolical both in purpose and execution; but in the end it will elevate the people and bring down the tyrants both lay and clerical. And most wonderful of all! Is there not a determination on the part of nearly all nations, that this Satan-Kaiser-Pontiff started carnage must result in putting an end to wars on this planet? Humanity is demanding the formation of an August Tribunal of world-wide authority

and power for the peaceful and final settlement of all international disputes. Another great blessing will come out of the fiendish conflict. The Lord is now purging this wicked world to deliver it from the insanity of Agnosticism. Men will learn to avoid "profane and vain oppositions of science falsely so-called" and will no longer blindly follow the ignorant infidel detractors of the Inspired Volume, but will renounce and denounce all similar, infamous "doctrines of devils."

ULTIMATE SUCCESS OF CHRISTIANITY

Our Heavenly Father has said to the Son: "Ask of me, and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:8. The Saviour has asked, and is receiving, and will receive the fulfillment of all such promises. In India people are flocking to the churches by thousands for baptism. In China, through Missionary influence, the torturing bandages have been taken off the feet of millions of weeping women and girls. This is one of the most blessed results of Christianity ever furnished by the history of the Church. Also the Dark Continent is being opened, from Cairo south to the Cape of Good Hope; and soon the sons and daughters of Ham in the high tablelands of Central Africa where mountains rise, and rivers flow, and lakes abound, and where the soil is rich and the climate salubrious—there will they sing in the Spirit and "with the understanding" the "Messiah," the "Hallelujah Chorus," and the sweet melodies of Zion.

Yes, "Our God is marching on." Of course there are the timid saints that fear the tall sons of Anak, but the faith of the great heart of the Church in the ultimate success of Christianity is getting stronger. The brave Joshuas and the faithful Calebs are still encouraging the people to take this world for God. Hear their hopeful exhortation: "Let us go up at once and possess it; for we are well able to overcome it."—Num. 13:30. Today the murmurers and the waverers are the weakness of the Church. With a heart brave and loyal to Christ, let each Christian put on the whole

armor, and, as Bunyan would say, "Lay well about him," against the giant sins and sinners that are hindering the Kingdom.

SECOND ADVENT NOT NEAR

It is quite unreasonable to imagine that the Second Advent is near at hand. My sainted father in his ministry was troubled with the false predictions of Adventism. These ill-informed and presumptuous prophets have annoyed the flock of Christ with their false alarms. At every great movement in world affairs, there springs up the usual crop of pseudo-prophets, most of whom are just pretenders to knowledge of future events. Recently, when the whole world was shaken by stupendous convulsions and millions of men were in deadly strife, there was a liberal supply of deluded people announcing the speedy return of Christ to the earth. Especially now heed the Saviour's oft-repeated warnings against these foolish alarmists. Even in the early part of His ministry Christ utters warnings: "Beware of false prophets."—Matt. 7:5. See other passages, such as Matt. 24:4, 5, 11, 24, and Mark 13:32. In ancient Israel Satan had his succession of false prophets who were constantly imposing upon the credulity of the people. Under present circumstances it is highly expedient for Christians to be careful about organizations that send out ill-advised persons to publish hasty and untruthful messages about the failure of Christianity, the speedy Coming of Christ, the world getting worse, and a visionary Jerusalem vagary that is neither sensible nor scriptural. This questionable propaganda makes large pretensions to a full understanding of Daniel and Revelation..

Now, since the fruits of Premillennialism are pessimistic and sour, and since this doctrine in the past has invariably produced false prophets, it is most certainly highly expedient to receive its teachings with great caution.

THE THRONES AND THE JUDGES

In chronology, figures of speech are absurd, if they were possible; therefore the order of events as given here is simply a matter of fact. Bengel says: *"We must adhere*

closely to the order of the prophecy."—Gnomon on Rev., p. 368. Though the divine order of sequence in this chapter cannot be disturbed, yet there are figures of speech that must be explained.

John saw thrones and judges seated on them. During the Millennium there will be just laws, and they will be wisely administered. In that happy period freedom without lawlessness and authority without tyranny will be enjoyed; for enthroned justice will hold evenly the balances. The Germans have been governed to death, while we Americans have liberty to the danger point. But in the coming Christian Utopia, rights and restrictions will be adjusted to a stable equilibrium. Then governmental regulations will advance the highest good, rightly defining the range and limits of privilege. Then will prevail New Testament Sociology, and, in this truly ethically ordered civilization, the Holy Spirit will be so abundantly bestowed that citizens not only will rejoice in their own rights, but will gladly and generously accord to their brethren and neighbors a full measure of prerogative. Today millions are groaning under despotisms civil and ecclesiastical, while in our great Republic many are misusing their liberties and injuring the country that has so kindly bestowed citizenship upon them. Our generous hospitality has been, and is being, most ungratefully and shamefully abused. But during the Millennium there will be authority and just judges of law and equity that will reign in truth and righteousness over truly civilized peoples, who will cheerfully and promptly honor their godly rulers.

THE SOULS OF THE MARTYRS

Verse 4: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God."

This passage with many others proves that the grave does not hold the immortal spirit of man. These souls were entrusted with authority as enthroned judges to administer justice with dignity and benignity. They enjoyed most distinguished consideration. They had sealed with blood their testimony for Jesus and His inspired Word. Their good sense and their higher learning illuminated by a spiritual un-

derstanding, established in their minds an intelligent faith in the God-man as the Personal Revelation of Deity and in the Holy Scriptures as the Word Revelation of the Supreme Being. They held sacred the supernatural Book, miraculously communicated to prophets and apostles by the Holy Spirit.

These faithful souls had not worshipped the "beast" which here represents the papal hierarchy. For over 1,200 years this "man of Sin" has dominated the bodies and souls of men, and has made millions of martyrs. Neither had these heroic saints bowed down before idolatrous shrines; for they knew and kept the Second Commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them; for I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."—Ex. 20:4-6. Also they had not received the "mark" of the beast. False religions will put their stamp upon their devotees. Easily one can recognize those that serve at Satan's altars. Even the facial expression is made gross and gloomy by the evil spirits that reign within. How plainly you see the stamp of gluttony, drunkenness, and lust upon the faces of apostates from "the truth as it is in Jesus." Also, the Lord's saints have "clean hands" as well as lit up and joyous countenances.

THE MARTYRS LIVE AND REIGN

But how do these martyrs live and reign on this earth? Notice, the record does not say they left their places in Paradise. Such a notion would be quite unnatural and entirely without Scripture warrant. They are in a most glorious home and state, enjoying blessed fellowship with saints and angels, and holy communion with their adorable Saviour. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit; that they may rest from their

labors, and their works do follow them."—Rev. 14:13. Their labors follow them to their eternal home where they "dwell in the House of the Lord forever." Neither they nor their Saviour will ever return to live in this sin-cursed world. For they have gone to—

> "The undiscovered country, from whose bourne
> No traveler returns";

yet are they vital forces in the world. Paul said of Abel: "He being dead yet speaketh."—Heb. 11:4. William of Orange is not dead, Cromwell still rules Anglo-Saxons, and Washington keeps his place in the hearts of his countrymen. The good, though dead, yet speak and rule.

Thus, then, do they live on earth. They live in the grateful memory of the Church. The Psalmist says, "The righteous shall be had in everlasting remembrance."—Psalms 112:6. Solomon says, "The memory of the just is blessed."—Prov. 10:7. When the disciples found fault with the woman, who in the house of Simon the leper, anointed His feet with very precious ointment, from her alabaster box, Jesus said unto them: "Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. 26:13. To this day, throughout Christendom, that woman's loving devotion to her blessed Lord, is preaching to millions. This deed of affection is following her, and her memorial is in all the earth. In one sense she is far more alive today than when she ministered at the feet of Jesus. It is so with Enoch, Abraham, Moses, and David; with Isaiah, Jeremiah, Ezekiel and Daniel; with Peter, James, John and Paul; with Luther, Knox, Wesley and Asbury. At present these worthy saints of God are better known, more appreciated, and vastly more influential, than when they were living on the earth. Indeed, the righteous live forever; for the Giver of Life has said, "Whosoever believeth in Me shall never die."—John 11:26. *The good are the immortals.*

Ezekiel in speaking of the restoration of the Jews from Babylon used figurative language: "Thus saith the Lord God; Behold O my people, I will open your graves and

cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves and shall put my Spirit in you, and ye shall live, and I shall place you in your own land."—Ezek. 37:12-14.

This does not mean that there was a literal resurrection of the Jews that had died in Babylon; but it does mean that He brought back to their own land the living remnant of the nation, the children of those that had died in captivity. Barnes says: "How natural it is to use the very language employed here when the idea is intended to be conveyed of reviving former principles as if the men who held them should be raised to life again."—Barnes' Notes on Rev., p. 466. Huss the martyr, believing in the ultimate triumph of the Gospel, said: "And I awaking from the dead, and rising, so to speak, from my grave, shall leap with great joy."—Barnes' Notes, p. 466. The figurative language of this chapter is well within the bounds of literary usage.

The Martyrs Are Reigning

Today the laws of Moses furnish the foundation principles of government for all civilized nations. Further, the teachings of our Lord are of paramount importance, not only in theology and eschatology, but also in ethics and sociology. More and more Christ is becoming the supreme authority in all realms of activity and thought. The world's general trend points to the speedy enthronement in the human heart and mind, of the already Heaven-enthroned Messiah. He will be the Universal Ruler of this earth, reigning through His Church, His Word, and His Holy Spirit. He has already established His Kingdom in every regenerated soul. Thus, though now seated at the right hand of the Father on His eternal throne, He is also now the Head of His Church on earth.

That is a most pitiable delusion that would dethrone the Saviour in Heaven, and bring Him down to earth again to head some visionary, spectacular manifestations at Jerusalem. In reference to this thousand-year period, Bengel re-

marks: "There is no error, much less danger, in maintaining that the thousand years are future, but rather in interpreting these years . . . in a carnal sense."—Gnomon, p. 366. Mr. Wesley also sounds a note of warning against interpreting the thousand years "in a gross and carnal sense."—Notes on chapter 20 of Revelation.

The Church must rid itself of this Jewish leaven of a temporary and temporal kingdom on this earth. The Lord of life and glory will never return to make Jerusalem, in gold and glitter and sumptuous splendors, outshine the Babylon of Nebuchadnezzar or the imperial Rome of the Caesars. God forbid! This whole premillennial delusion lacks even attractive picturesqueness. It is just a clumsy chaos of crude and confused imaginings. Our blessed Lord once for all suffered His incarnation, trod the earth as a "man of sorrows," "endured the cross," and is now forever seated "at the right hand of the throne of God."—Heb. 12:2. May the good Lord deliver us from these pomp and grandeur vagaries of backslidden Judaism!

THE REST OF THE DEAD LIVED NOT AGAIN

Solomon says, "The memory of the wicked shall rot."—Prov. 10:7. Concerning an ancient people, Jehovah declared, "For I will utterly blot out the remembrance of Amalek from under heaven."—Exod. 17:14. The Psalmist speaks of this oblivion that buries the ungodly: "Thou shalt rebuke the heathen. Thou shalt put out their name forever. . . . Their memorial is perished with them."—Psalms 9:5-6. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."—Psalms 34:16.

About 35 years ago there were two infidels, somewhat noted—one an American lawyer and the other a member of the British Parliament. They were bold and blatant. As I read from time to time the insane blasphemy of our lawyer, my heart would ache over the wicked ignorance of the "carnal mind which is enmity against God, and is not subject to the law of God, neither indeed can be."—Romans 8:7. Now both are dead and buried, "unwept, unhonored and unsung." A merciful silence dooms them to forgetfulness. When the Eternal City on the Tiber was in its greatness,

the Twelve Caesars, arrayed in imperial purple and pomp, ruled the known world. About the same time the Twelve Apostles, all of lowly origin, became the disciples of Jesus of Nazareth, and followed Him in His evangelistic tours in Judea, Samaria and Galilee, which were regarded as insignificant parts of the Roman Empire. But after nearly 2,000 years, what has become of the world rulers? The Caesars have passed over the dark river into the land of shades, and only in dusty volumes of ancient history can you find a record of their lives. But what has become of the Twelve Apostles? Today their memory is fresh in the heart of a grateful world. Their statues are in churches and cathedrals in all the great cities of the globe, their writings are found scattered throughout all Christendom, and every year millions of copies of the Gospels and Epistles are published. Now only a learned man can name the Twelve Caesars, but Sunday school children can tell you about "the glorious company of the Apostles." Most assuredly these faithful followers of Jesus are living in the memory of mankind and by their writings they are ruling in all the higher realms of human life throughout Christendom. Of course, after the Millennium, during the little season of apostasy, the wicked will again attain a brief and unenviable notoriety. For the final judgment of the Almighty will speedily overtake them and seal their doom to "the blackness of darkness forever." Sinners *are not* among the true immortals. But the righteous in their noble deeds and beautiful lives, live through all generations of men. Yes, indeed, the primitive martyrs will live and reign during the thousand years of abounding Gospel grace.

THE FIRST RESURRECTION

That this is a figurative expression is evident from the context. In the following verse we read, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Truly blessed is the man that has been raised from a death of sin to a life of righteousness. By nature a sinner is dead, by grace he is raised into newness of life. In the following passages Paul speaks of this spiritual resurrection: "And you did He make alive

when ye were dead through your trespasses and sins."—Eph. 2:1, Revised Version. "Even when we were dead in sins, hath he quickened us together with Christ."—Eph. 2:5. As Christ was raised from physical death, so we, through His Spirit, receive a spiritual resurrection. Then, "we know that we have passed from death unto life."—John 3:4. On one occasion the Saviour announced: "I am the resurrection and the life."—John 11:25. He said this because He raises up dead souls into spiritual life, because he has the power to raise dead sinners into living saints. Thus by the first resurrection, souls that were dead in sin, "are made dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Romans 6:11. The glad father of the returning prodigal could well exclaim: "This my son was dead and is alive again."—Luke 15:24. The advent of Christ into the penitent soul marks the beginning of real living. Truly "blessed and holy is he that hath part in the first resurrection," which is experienced when one is born again.

"On such the second death hath no power." The first death is the separation of the body from the soul and the second death is the separation of both soul and body from God. As there are two deaths, one natural and one spiritual; so there are two resurrections, one natural and one spiritual. Our first resurrection takes place at conversion, when we are translated out of Satan's Kingdom of death into Christ's kingdom of eternal life. Then "old things are passed away; behold, all things are become new."—2 Cor. 5:17. "But our second resurrection does not take place till the end of the world, when according to Scripture all the dead, good and bad, shall be raised, some to everlasting life, some to shame and everlasting contempt."—Daniel 12:2. Thus we see that not only in this passage, but in other places, the word resurrection has a figurative meaning. Now in this chapter the phrase, "first resurrection," has a special meaning. *It refers to the revival of the teachings and doctrines, for which the martyrs gave their lives.*

Malachi was the last of the old prophets, and in his two last verses, which are also the last verses of the Old Testament, he makes this prediction: "Behold I will send you Elijah the prophet before the great and dreadful day of the

Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4:4-5. But the Saviour speaking to His disciples of John the Baptist, informed them: "If ye will receive it, this is Elias which was for to come."—Matt. 11:14. Again, when His "disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things, But I say unto you that Elias has come already." "Then the disciples understood that he spake unto them of John the Baptist."—Matt. 17:10-13.

Here we are told by the Lord Himself that figuratively speaking, Elijah lived again in the person of John the Baptist—that the character and teaching of the great Tishbite had a resurrection, as it were, in the ministry of the forerunner of the Messiah. Likewise the apostles and early martyrs had a resurrection in the reformers and more modern martyrs, who revived their teaching and reproduced their characters. In like manner the doctrines of apostolic Christianity will be remembered, revived and made living principles during the Millennium. This will be, in one sense, a resurrection of these departed and most worthy saints to live and reign with Christ our Lord, who also now is and always will be, the Great "Head of the Church."

This remembrance of their holy living and dying for Christ, is, as it were, the first resurrection; for they still looked forward to the general resurrection, when their bodies would be raised in power, and, when with the body and soul, they would be glorified and made like unto their Lord, with whom they will dwell forever in the Heavenly Home.

On this point Barnes observes: "The meaning then, so far as the language is concerned, must be that there would exist at the time of the thousand years, a state of things as if the martyrs were raised from the dead—an honoring of the martyrs as if they should live and reign with Christ. Their names would be vindicated, they would be exalted in public estimation above other men; they would be raised from the low rank in which they were held by the world in times of persecution, to a state which might well be repre-

sented by their sitting with Christ on the throne of government, and by their being made visible attendants on His glorious Kingdom."—Notes on Rev., p. 465.

When sinners are converted they experience the first resurrection, and when nations are raised from a death of sin to a life of righteousness they likewise enjoy their first resurrection. The glad day is coming when our ransomed race will accept the glorious benefits of the Atonement of our Blessed Lord who, on the cross, "made there, by His oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

CHRIST, OUR KING

Democratic principles are rapidly gaining recognition among the nations. Vast Russia and populous China are establishing republics. Thanks to our country, there is not a single monarchy on this Western Hemisphere. Moreover, nearly all Asia is virtually republican. The Lord was displeased when His ancient people asked for a king. He knew that kings would be selfish and ungrateful, tyrannical and brutal. The nations are finding out that monarchs are costly and cruel, despotic and dangerous. But during the Millennium kingcraft and priestcraft, with the "divine right of kings" and "pontiffs," will be numbered among the huge humbugs of darker ages. All pretensions and assumptions of special privilege and prerogative will be overthrown as our blessed Christianity elevates the depressed multitudes out of the valley of humiliation, and brings down the lordly and domineering mountains of oppressive imperialism. Then the world will enjoy a true theocracy—a divine government with liberty, equality, and fraternity among its citizens. Then Christ will reign supreme in the hearts of His people; and through his saints, according to the teachings of the martyrs, will rule in justice and truth, in mercy and love, over this ransomed world. Such wise and honest administrations, recognizing the Redeemer, who gave his life for us, as the Supreme Authority, will wonderfully promote the welfare of all kindreds of the earth. "Happy is that people whose God is the Lord."—Psalms 144:15.

Satan Loosed

At the end of this glad period of rest, peace, and plenty, the devil will be loosed for a little season. Now why set the "old serpent" at liberty? A blunt answer is simply this: To take the conceit, the self-sufficiency, the self-righteousness out of poor fallen humanity. St. Peter thought he was true and strong when Jesus said to His disciples: "All ye shall be offended because of Me this night." Peter, trusting too much in himself, answered, "Though all men should be offended because of Thee, yet will I never be offended."—Matt. 26:33. But before sunrise on the morrow, thrice and with oaths, he made sad and false denials. We are frail mortals and at best are only "sinners saved by grace." "For all have sinned, and come short of the glory of God."—Rom. 3:23. "If we say that we have not sinned we make him a liar, and His Word is not in us."—1 John 1:10. "Who can say I have made my heart clean. I am pure from my sin?" —Prov. 20:9.

After a thousand years of wonderful peace and prosperity and freedom from hellish subtility, some will surely become overconfident of themselves. Even under present circumstances of moral and spiritual failures and disasters, what multitudes are clothed with the "filthy rags" of self-righteousness! They do not realize their sad condition and utter dependence upon God. Therefore, to show man his helplessness and natural depravity, to give him a proper estimate of himself, and to prepare him for an eternity of loving trust and obedience, it will be necessary to let loose the devil and his fiendish host for a "little season." This will be the final sifting time for our race; after which our Heavenly Father will have a tried and proved people as inhabitants of the Celestial City. To some this final trial of humanity may present a serious problem. But we know that "He doeth all things well," and that "all things work together for good to them that love God."—Rom. 8:28.

Satan as the Arch Deceiver

He is the most ancient, the most highly gifted, and the most successful Universalist preacher that the world has ever seen. His first sermon was preached in the Garden of

Eden from the text: "Thou shalt not surely die." There and then he won his first convert, who was our beautiful mother Eve, and who, by believing the old serpent, brought death upon herself and her posterity. For nearly 6,000 years Satan has continued to deceive the world by presenting false views of life. The Saviour well described him. "He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."—John 8:44. He is the arch-heretic, the inspirer of "false prophets . . . and false teachers . . . who privily bring in damnable heresies."—2 Pet. 2:1. He is the most renowned professor of heresy, has recently made dreadful havoc among so-called critics, and had deceived and humiliated great institutions of learning. Paul knew the devices of Satan and sounded the warning. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light."—2 Cor. 11:13, 14. Of late this ancient heretic has been poisoning the very fountains of knowledge, and overloading the presses with inferior and unwholesome literature; so that colleges of international reputation have been afflicted with mental debility. The so-called learned world needs a resurrection from intellectual death unto spiritual life, so as to distinguish between truth and error, so as to love truth, state it clearly, and defend it ably—needs what Paul thought the Romans needed when he wrote to them: "Be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:2. Without a divine illumination even the most highly educated are lamentably ignorant in all the higher realms of truth.

GOG AND MAGOG

The name Gog, which means "high mountain," is mentioned only this once in the New Testament, and in the Old Testament it is found only in the thirty-eighth and thirty-ninth chapters of Ezekiel—ten times in all. Young in his Analytical Concordance makes this note concerning

him; "a prince of Rosh, Mesek, Tubal, and Tiras, in ancient Scythia or Tartary." According to Dean Alford, "the names of Gog and Magog have been used in the rabbinical books to signify the nations which should in the latter days come up to Jerusalem against the Messiah." . . . "This name Magog occurs in Genesis 10:2, as that of a son of Japhet, in company with brethren whose names mostly belong to northern and northeastern nations." . . . "With these, however, are joined in Ezekiel 38:5, Persians, Ethiopians, and Libyans." "It seems to be a general name for the northern nations, and Gog, if at least we may follow the analogy of Ezekiel 38:2, is their prince." —Alford's Greek Testament on Rev., ch. 20. In any case Gog and Magog are the names given to those evil forces, which, during the Postmillennial little season, when the world is getting worse and worse, will marshal Satan's hosts against the saints of the Lord.

This last great backsliding is one of the most humiliating and deplorable events in the history of our race. How sad! after enjoying a thousand years of Gospel grace and blessing, temporal and spiritual, that Gog and Magog, under the inspiration of the "dragon" could be able to muster a force "the number of whom is as the sands of the sea," to desolate the world with the awful horrors of war. With this final apostasy, as the closing event in human history, we may well humble ourselves as in dust and ashes, and penitently join in the Litany: "O Holy, blessed and glorious Trinity, three Persons in one God, have mercy upon us miserable sinners"; "Spare us, Good Lord"; "We beseech Thee to hear us, Good Lord"; "O Lord, arise help us, and deliver us for thy Name's sake."

THE PUNISHMENT OF THE WICKED

These apostate rebels against the Divine Majesty are not allowed to make any more martyrs; for the wrath of God breaks forth upon them. "Fire came down from Heaven and devoured them." To the wicked out of Christ, "Our God is a consuming fire."—Heb. 12:29. Before his wrath, who will be able to stand? The Mighty Maker of

Heaven and earth is greater than all His works in both realms—matter and mind—and before Him the hosts of hell must give away.

It is declared that the devil, the "beast," and the "false prophet" were cast into the lake of fire and brimstone, and that they shall be "tormented day and night forever and ever." This is an appalling declaration, and the human mind is staggered with the thought of eternal punishment. Some may think that such a statement is unreasonable, but we shall see soon that it is both scriptural and philosophical. May the Omniscient One give us wisdom and guide us to right conclusions!

It is quite probable that Satan started his rebellion in Heaven a long time ago. We may suppose that his banishment from the Divine Presence was rendered necessary millions of years before the fall of our first parents. But he is suffering today, because he is sinning today; and it is quite evident that he will go on sinning and suffering throughout eternity. Now is this reasonable? That is the question.

Any truly sane person will grant that the supreme authority in the Universe is vested in a Moral Governor, that we are living under a moral Administration, that violations of this order, called sins, must be accounted for either in suffering or in atonement. That is, sin and suffering are justly inseparable; but through the grace of our Lord and Saviour, pardon for past sins can be obtained and power bestowed enabling us to render future obedience to the divine will. Hence, if even Satan, after his fall had become truly penitent, the All-Father would doubtless have found a way to pardon. But of his own will the devil hardened himself into an eternal attitude of revolt and hatred against his Father-Creator, and thereby has doomed himself to sinning and eternal damnation.

This conclusion is reasonable—is both philosophical and Scriptural. Briefly stated, it may be said that government implies law, and that law just as surely implies penalty; therefore, the continual violation of law involves continual penalty. From a purely legal standpoint, sin and suffering are necessarily inseparable. This is a most reasonable contention. Consequently, eternal sinners are eternal sufferers.

At the revolt in Heaven it was absolutely necessary to expel the destroyers of peace and happiness, and to prepare a place for these fallen angels. Therefore, hell was a moral necessity. The Almighty must either provide a localized and circumscribed perdition, or allow the devil and his demons to turn the universe into one vast pandemonium. If the Almighty did not restrain the powers of perdition, they would just deluge all worlds with all manner of evils. Solomon wisely said: "One sinner destroyeth much good."—Eccl. 9:18. In vindication of the divine government, we must remember that the Lord's first duty—if we may so speak—is to His innocent faithful children. We now see the justice and the necessity of such a place as hell. Man need not, however, complain about the "lake of fire" for two reasons: (1) It was not made for him originally, but for the devil and his angels. (2) He has no need to make his bed in hell. Indeed, he is an intruder there. God has in Christ provided an all-sufficient atonement for our sins and a glorious place in Heaven for our future Home. Let us listen, then, to our loving Lord as He cries out, "For why will ye die, O house of Israel?"—Ezek. 33:11. How foolish it is to cavil about "fire and brimstone"! Remember that the Almighty never exaggerates. His affirmations always have their full face value, and no man or angel dare change the words of the All-wise Teacher. Remember also that hell was not intended for mortals, but that we were created for a glorious destiny. Further, remember that "the lake of fire and brimstone" is not the most appalling consideration in this eternally momentous matter. But the fact that a human being, in spite of the atoning death and infinite love of our blessed Saviour, can so resist the Holy Spirit as to solidify and crystallize into an attitude of eternal rebellion and hatred against his Heavenly Father, and can become so depraved in his nature as to prefer hateful demons to holy angels, and a dreadful hell of misery to a happy heavenly home. May we all yield to our loving Lord and let Him deliver us from "the bitter pains of eternal death"! It is also well for us finite creatures to commit these vast problems to the Infinite Mind, and to say with Abraham, "Shall not the Judge of all the earth do right?"—Gen. 18:25. Of course, the godless

infidel in his wicked ignorance and mental depravity will find fault with the just and necessary judgments of our Heavenly Father.

THE FALSE PROPHET

Here the reference is to Mohammed. The two fundamental doctrines of Islam are: "There is no God save Allah, and Mohammed is his prophet." Mohammedans "declare that God has revealed Himself through four holy men; to Moses he gave the Pentateuch; to David, the Psalms; to Jesus, the Gospels; and to Mohammed, the last and the greatest of all the prophets, he gave the Koran."—Myers' General History, p. 395.

Thus Mohammedanism is the world-leader of Unitarians. Today the Sultan of Turkey, "the execrable Turk," with his harem and bloody barbarities, is the head and front of that blasphemous movement called Unitarianism. The Moslem apostasy was founded in falsehood, robbery, and murder, and is today carrying on its diabolical mission in making hundreds of thousands of martyrs among the godly Trinitarian Armenians. But the final place of the "false prophet" is with the devil and the "beast" in the abyss of perdition. Christless Unitarianism slanders the Virgin Mary, blasphemes "the Holy Child Jesus," and has produced the vile Turk, who, on account of his social, political, and religious rottenness, is a disgrace to Europe.

THE SECOND ADVENT OF CHRIST

Now appears "the great white throne." The monarchies of earth have all been stained by injustice, violence, and blood. But the kingdom of the Messiah is founded on absolute truth and righteousness; for neither tyrants nor slaves are about this "great white throne" of divine judgment. This throne, bearing the appointed Judge, appears amidst clouds of glory, accompanied by shining angelic hosts, while celestial trumpeters announce the Coming of the Judge Supreme. Paul told the learned Athenians, "God hath appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained, whereof He hath given assurance to all men in that He hath

raised Him from the dead."—Acts 17:31. Paul tells us definitely who this Judge is: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His glorious appearing and His kingdom; preach the word."—2 Tim. 4:1-2. Jesus Himself told the people: "For the Father judgeth no man, but hath committed all judgment unto the Son." "And hath given Him authority to execute judgment also, because He is the Son of Man."—John 5:22 and 27. Of this fact Paul informs the Church at Rome, and to the Corinthians sends this similar message: "For we must all appear before the judgment seat of Christ."—2 Cor. 5:10. Surely we are fully advised that our final judge is our Lord and Saviour who will return, as He departed, in clouds of glory accompanied by angelic hosts.

THE GENERAL RESURRECTION

Immediately following the Saviour's appearance in the heavens, the Universal Resurrection takes place. John says: "I saw the dead, small and great, stand before God." In the Greek Testament three words are used for resurrection. They are *egersis,* which primarily means a "waking up," and it is found only once in the New Testament—Matt. 27:53; *exanastasis,* which means "a rising again," and which occurs only once in the New Testament—Phil. 3:11; and *anastasis,* which means "a standing or rising up," and which is found thirty-eight times in the New Testament, and is the common word for resurrection. In the Bible none of these words are ever found in the plural. This one fact cannot be reconciled with the assumption that there will be two bodily resurrections about 1,000 years apart. This fact tends also to confirm the conclusion that the phrase, "first resurrection," which is found only in this 20th chapter of Revelation, must be understood in a figurative sense. To make a fundamental doctrine of two resurrections, when the word is never found in the plural, is certainly unwarranted exegesis, and must be charged to some mental or moral aberration.

Evidently, the apostle here refers to one final, general resurrection of all the dead. He saw "the dead, small and great, stand before God." "The sea gave up the dead which were in it, and death and hell delivered up the dead, which

were in them; and they were judged every man according to their works." "The King of Terrors" was compelled to surrender all bodies in earth and sea. All graves must open wide their doors and give up the precious dust. Death must unlock all iron and stone vaults and costly mausoleums. Even hell must surrender its imprisoned spirits. The Greeks had only one word, Hades, to denote the abode of departed spirits. But the Romans, like ourselves, had two words, namely, Tartarus, which referred to "the infernal regions," and Elysium, to "the abode of the blessed." How all-inclusive is the language here! "The great and the small," the good and the bad, are all summoned to the one great Judgment. All sepulchres, all abodes of departed spirits, the Hades of torment and the Paradise of blessedness—all are absolutely emptied. "The Day of the Lord" has come and the trumpet of the arch-angel sounds the call for a universal Resurrection and Judgment. This is the final and eternal decision of all destinies.

THE MEETING IN THE AIR

When Christ makes His Second Advent He will not actually descend to this earth, but we shall be caught up to meet Him in the air. Read Paul's description of this momentous event: "For this I say unto you by the word of the Lord that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."—1 Th. 4: 15-17 (Revised Version).

In this minute and graphic description of the Second Coming, notice that Christ does not come down to the earth, but that we meet Him in the air—notice that Christ does not come to dwell with us, but that He takes us away to dwell with Him—notice that the living have no precedence over their dead brethren, but that the dead in Christ are raised

before the living are changed—notice that the raised dead and the changed living will together be caught up into the air to meet their glorified Saviour, and they "shall ever be with the Lord"—not on this burnt up earth, but in His Home in Heaven. The Saviour gives us further information on these important matters. "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."—John 14:2, 3. How distinctly both Paul and the Saviour in speaking of the Advent, state that it will be only a visit, in which Christ will receive and take away with Him His faithful followers from earth to Heaven.

The Saviour Himself describes this wonderful meeting in the air: "And there shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds from one end of heaven to the other."—Matt. 24:20, 31.

Notice again, the Lord appears in heaven and sends His angels to earth to gather His elect. Christ speaks further on this subject: "Hereafter shall ye see the Son of Man coming in clouds with power and great glory."—Luke 21:27. In all these descriptions of His Second Coming the earth is never mentioned as His objective. But our eyes are always lifted from things terrestrial to view the celestial manifestations of His glorious appearing. In visions of His Return, the Saviour is always seen in the heavens and never on the earth. This contradicts the Premillennial contention. The unfortunate earth-reign notion is the result of hasty and ill-informed exegesis. The fact is that no passage of Scripture affirms that Christ will ever set foot on this earth again.

The Disappearance of the Earth

According to the inspired writers Christ was seated on the great white throne as Judge, and "the earth and the

heavens fled away, and there was found no place for them." This one fact alone demolishes all these unscriptural predictions about our Lord reigning in Person at Jerusalem for a thousand years. If no place could be found for this fleeing and burning world, how could our dear Premillennialists establish on it a splendid court with transcendent and magnificent grandeurs, with spacious mundane and supercelestial environment! The plain, simple and oft-repeated statements of the Scriptures, revealing the divine order of the great eschatological events, easily dispose of the vague and contradictory extravaganza of Premillennialism. Christ calls this earth God's footstool, it will never be His throne. Isaiah had truly exalted views: "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing." —Isaiah 40:15. No wonder, that when the Redeemer appeared, as the Great Judge Eternal, the earth and its heaven fled away into some fathomless abyss of infinite space.

Isaiah must have had reference to this closing scene of earth's history when he wrote: "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled away as a scroll; and all their host shall fall down as the leaf falleth from the vine, and as a falling fig from the fig tree."—Isa. 34:4. Peter gives a similar description of the "Day of the Lord" which means the day of His Return: "But the Day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter 3:10. All these passages agree in showing that the Coming of Christ will mark the utter destruction of this planet. Indeed, there will be no Jerusalem to be the capital of the imaginary kingdom of Adventists. But the Kingdom of God, called also the Kingdom of Heaven, was set up on the Day of Pentecost, when this Dispensation of the Holy Spirit was inaugurated. This spiritual kingdom is established in the heart of every true believer. It is sometimes referred to as the Church, and the Church is spoken of under the beautiful

symbol of a Bride, for whom in due time the Lord will return and take away with Him to Heaven, where He will reign forever and ever. No doubt, Jerusalem will become a fine city during the thousand years of Gospel triumph. But these vague and vain imaginings about the Glorified Saviour being enthroned on Mount Zion and exercising a world-wide imperialism over this earth after

"The wreck of matter and the crash of worlds,"

must be abandoned as a vagary overwhelmed in endless confusion.

THE FINAL JUDGMENT

At this time the final estates of all human beings will be settled. When the books are opened, what records impenitent sinners will have to face! It is said: "Another book was opened which is the Book of Life." In it, doubtless, are recorded the worthy deeds of the righteous. Malachi refers to this: "And a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name."—Mal. 3:16. Special fidelity will be rewarded by gracious consideration from our Blessed Lord. "And the dead were judged out of those things which were written in the books, according to their works." Most solemn thought! We must all face our record. We may well lay to heart our responsibilities and endeavor to reach our possibilities. We must fear God and keep His commandments. To strengthen and encourage, the Saviour said to the beloved disciple: "Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1: 17, 18.

The closing sentences of this wonderful chronological chapter are burdened with appalling declarations: "And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life, was cast into the lake of fire." Verse 10 also informs us of saddest final doom: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast

and the false prophet are, and shall be tormented day and night for ever and ever." The devil with his fallen angels, filthy, modern, Papal Babylon, blaspheming Mohammedan Unitarianism,—they all shall go down together into the endless torments of Hell.

For Jesus' sake, O Lord, I pray,
That at the Judgment Day
In book of life, with record clear,
There may my name appear.

THE DIVINE ORDER OF THE GREAT ESCHATOLOGICAL EVENTS

These final events will be as follows:—

1. An angel—not Christ—will come down from Heaven.
2. This angel binds and confines Satan in the bottomless pit for 1,000 years.
3. During the thousand-year period the principles and teachings for which Christ and His martyrs died, will have, as it were, a resurrection, and will govern the world in "truth and righteousness." (This will be the world's first resurrection.)
4. After this happy period of peace and plenty, will come the "little season," when Satan is released, and when the world gets worse and worse.
5. Then the Devil marshals Gog and Magog with the blackslidden people to make war on the saints.
6. But fire comes down from heaven and devours the wicked.
7. Now appears the great white throne, and upon it is seated Christ the Judge.
8. The Universal Resurrection of all good and bad now takes place.
9. The meeting in the air of Christ and His Bride, the Church.
10. The passing away of the earth.
11. The General Judgment of all mankind, good and bad.
12. The final estates of angels and men.

Conclusion

This twentieth chapter of Revelation gives a well defined outline in chronological order of the great last events of human history. How abundant and minute are the statements of Scripture on all essential matters? The Word of the Lord is clear and full, so that the runner may read and understand. Some of our premillennial brethren ought to be referred to the Old Testament law concerning false prophets.

These ill-starred exegetes make many most serious mistakes. They put the "Little Season" when the world is getting "worse and worse," before the Millennium, while the Lord Himself puts it after that happy period. They really give Satan command of the world, forgetting that the Lord God Almighty "doeth according to His will in the army of Heaven and among the inhabitants of the earth,"—they are calamity preachers, and not heralds of the Gospel good news. They ignorantly or wickedly ignore the present Dispensation of the Holy Spirit. They not only misinterpret the Old Testament Messianic predictions, but misplace them, and, denying their present fulfilment in Christ and His Church, which has in it all the elements for world-wide expansion and conquest, they project these prophecies concerning Christianity into some future imaginary and heterogenous state of mingled earthly and spiritual conditions. They have thus annoyed, perplexed and hindered apostolic Christianity with false predictions throughout the centuries of our Christian era. They do not seem to understand that this is the last Dispensation. The Patriarchal and the Mosaic have passed, and now we are in the fullness of Gospel grace and blessing, according to the prediction given by the prophet Joel, and reiterated by St. Peter on the Day of Pentecost: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and my hand-maidens I will pour out in those days of my Spirit and they shall prophesy." "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."—Acts 2:17, 18-21.

The Bible is the final Word, and the Son and the Holy Spirit are God's final, unspeakable and supremest gifts for man's salvation. The divine mission of Christianity is to evangelize the whole world. To this end let the pedantic critic cease mutilating the "Word of God," let the pessimistic Premillennialist cease uttering his ill-considered predictions about the Second Coming, and let all lovers of Zion, all the followers of our Lord and Saviour Jesus Christ, help forward every interest of the Kingdom of Heaven. Under the leadership of the Conquering Captain of our Salvation, the Church, now looking forth into the morning of happier times, "fair as the moon, clear as the sun, and terrible as an army with banners," will go up and possess the whole earth in the all-prevailing name of the Redeemer of Mankind. "And in that day ye shall say, Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted. Sing unto the Lord, for He hath done excellent things; this is known in all the earth. Cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Then "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

GOD IS TRIUMPHANT IN HIS CHURCH MILITANT

And now unto the Holy Trinity, the Father, the Son, and the Spirit, One God in Persons Three, ever blessed, eternal, and glorious mystery, be ascribed worship, adoration, and thanksgiving, through our Lord and Saviour Jesus Christ. Amen.

PART VI

FOREWORD

Of late the movements in the Christian world have been so rapid that the reader will find the following statistics in some instances quite below the facts in the case; but the data will at least show the upward trend of Church activities.

THE SIGNS OF THE TIMES

THE PROGRESS OF CHRISTIANITY

It is essential that we have correct views concerning the nature and destiny of Christianity. Dr. Josiah Strong says: "So long as there is a radical difference between truth and falsehood, and so long as truth sustains relations to life, it will make a difference whether men believe true or false doctrines. Doctrines are the roots of life. Great lives do not grow out of false beliefs. Yes, doctrine is immensely important, but not all-important."—The New Era, p. 125.

Dr. Dorchester says: "At the present time no intelligent person, standing in the light of the last four centuries, and beholding the great religious movements of this age, can doubt that Christianity is advancing. Every year it is robing itself in new effulgence, and pouring its blessed illumination upon new millions of earth's population."—Problems of Religious Progress, p. 510.

Dr. Sidney L. Guilick has written a most valuable book on "The Growth of the Kingdom of God." In it he shows that in our country at the beginning of the century (19th), out of 5,300,000 inhabitants, the church members numbered only 364,000, i. e., about seven out of a hundred. The growth, however, during the present century is astonishing. In 1850, the church membership had reached the sum of 3,529,000, being 15 per cent of the population; and after forty years more (1890) it had reached the sum of 14,180,000, being 22½ per cent of the population. The percentages show how much faster the Church has grown than the population. During the ninety years the total population increased twelve times, while the Church membership increased thirty times.—The Growth of the Kingdom of God, p. 139. It is said that "since 1800 the American Protestant Churches have multiplied their total membership seventy-one times, and in that period of time have doubled their

membership on an average of approximately once every twenty years. In a century they have extended their missions to practically every non-Christian nation on the globe."

THE CHRISTIAN COLLEGE

Harvard and Yale were founded long before Methodism entered the field of higher education. Harvard, named after a Puritan minister, held its first commencement in 1642. It was established by the godly Pilgrim Fathers "to advance *learning,* and perpetuate it to Posterity, dreading to leave an illiterate ministry to the Churches, when our present ministers shall lie in the dust."

Yale "had its actual beginning in 1700." "It was founded by ministers selected by the churches of the colony . . . to the end that they might 'educate in our own way.' "—Ency. Brit.

It is greatly to be feared that some well-endowed universities have drifted far from their original Christian moorings, and have become afflicted with "the pride of learning" which has made them the easy prey of insane agnosticism.

This deplorable mental *lapsus* made it necessary for Methodism to establish *Christian colleges.* While some of our Christian schools may have failed in faithfully stating and defending the fundamental verities of our Holy Christianity, yet they have been among the main standard bearers of the "truth as it is in Jesus." For the Church schools of the Papacy are worse than worthless in the great conflict of light and liberty against ignorance and oppression. But our halls of learning on account of their evangelistic tone have presented to the country the true college ideals. Methodism in permeating education with the spirit of our Blessed Lord and Saviour, is elevating her students to a high moral plane and is making co-education, not only possible, but highly beneficial, to multitudes of young people.

In passing, it ought to be said that infidel institutions are perilous places for co-education. Indeed, this is a pertinent question: Should materialists, who are devoid of any real sense of obligation to the Supreme Being, be intrusted with the sacred office of instructing the youth of a nation? The bold and blatant negations of blind unbelief in our God-given

Revelation, should never have an opportunity to poison the developing mind in the formative period of its intellectual life.

Our church and the other great Protestant Denominations are rendering and will render, an ever increasing service of untold value to all the intellectual interests of the nation. The Educational Jubilee of Methodism has recently taken place. In a few years, from nothing, there has come into being a vast college system.

"From 1784, when Cokesbury was founded, to 1922 is a brief period—'a watch in the night'; Methodist education in America has expanded into a great system with 44 colleges and universities, 35 professional schools—most of them connected with the universities—and 33 secondary schools. They have properties worth $42,000,000; endowment to the amount of $49,000,000. They have 53,701 students of whom 7,561 are in the secondary schools, 11,192 in the professional schools, and 35,038 in the colleges and universities. They have 2,980 teachers, highly educated and nobly inspired, who seek to train heart and head and hand for the work these students ought to do in the next generation."—New York Christian Advocate, Aug. 16, 1923.

During the past fifty years there has been an immense forward movement in all our scholastic departments. In this there is great hope for the rising generation. Romanism fulminates its wicked decree—"Ignorance is the mother of devotion"—but Protestantism proclaims, Christianity is the patron of learning, for Christian Churches and Colleges are fellow-laborers in the vineyard of the Lord. But education without true religion filled Germany with agnostics and atheists, with *murderers* and SCOUNDRELS. Confucius taught: "Learning undigested by thought, is labor lost; thought unassociated by learning is perilous." It may be added: Both thought and learning unenlightened by Christianity, are perilous. Our Church may well rejoice that our institutions are standing on a Christian foundation and are sounding hopeful notes for world-evangelism.

SCIENCE IS BECOMING MORE REVERENT

Dr. Guilick says: "It is a significant sign of the return of scientific men toward the theistic view of the world, that the Marquis of Salisbury in his recent address as President of the British Scientific Association and as giving a dispassionate and accepted summary of the present view of natural science, could assert in the words of Lord Kelvin (Sir William Thomson) 'that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligence and benevolent design lie around us; . . . with irresistible force they show to us through nature the influence of a free will, and teach us that all living things depend on one everlasting Creator and Ruler' . . . . The number of Anti-Christian scientists is without doubt comparatively small, though they attract much attention by the extreme nature of their views, and the constancy with which they assert them."—The Growth of the Kingdom of God.—Guilick, p. 287.

THE SUNDAY SCHOOL

It gives promise of the speedy spread of Christianity over the world. "There is the sound of abundance of rain." It is said that Mr. Wesley organized the first Sunday School in 1736, in Savannah, Georgia. However that may be, we know that in 1781, a Sunday School was started by Robert Raikes in Gloucester, England. At present, it may be said, that Sunday Schools are being organized in all lands, and every Lord's Day the Holy Scriptures are read and explained to millions of children. Thus, this pre-eminently Christian institution which is devoted to the mental, moral, and spiritual instruction of children, that they may enter into the Kingdom of God, is becoming a universal blessing to the race. There is "The World's Sunday School Association," which has already held several great Conventions. The first assembled in London, England, in 1889. Since then, it has assembled in St. Louis, London, Jerusalem, Rome, Washington, Zurich, and in Tokyo, Japan. "The World's Sunday School membership reported at Zurich, was 30,015,037, distributed

in 310,057 Sunday Schools." A most blessed extension of the Redeemer's Kingdom! The little class of ignorant and neglected children, gathered in from the streets of an English town by a kind-hearted printer, has increased to vast multitudes in nearly all nations in less than a century and a half. What an unanswerable proof of world betterment!

Christian Organizations

In 1795, the London Missionary Society was founded and began its difficult and wonderful work in the South Seas. Then, four years afterward, the English Church Missionary Society entered upon its great career for the propagation of the Gospel in foreign parts.

In 1799, the year in which my father was born, the London Tract Society was established, and for the last hundred years has been scattering broadcast millions of leaves which are "for the healing of the nations." It is estimated that Duncan Matthewson, the Scottish evangelist, in his lifetime, distributed 100,000 tracts.

In 1810, the Congregationalists of this country became interested in missions, and the American Board began its far-reaching work. Then after a time the American Presbyterian Board was organized. The Presbyterians, though a little late in entering the field, are making rapid progress. Their givings are generous and their work is well sustained and is rapidly extending.

In 1817, the Wesleyan Missionary Society of Great Britain started foreign missions, and today in India and China, in Africa and South America, in Australia and the islands of the sea her zealous workers are lifting up the Crucified Redeemer before the astonished gaze of benighted multitudes.

In 1826, the American Temperance Society was formed at Boston, and this event may be regarded as the origin of the great Temperance Movement of our time. There may well be national rejoicing over the recent and remarkable victories of the Anti-Saloon League, which has made recently a clean sweep of our great Republic; and this is evidently only the precursor of vast reforms in every department of national

life. The world is becoming sober and sane upon social, moral and religious questions. Nations are believing as never before in "the Fatherhood of God and the Brotherhood of Man."

BIBLE SOCIETIES

THE BRITISH AND FOREIGN BIBLE SOCIETY

The translation and circulation of the Holy Scriptures have engaged the earnest attention of Christians from the earliest times. "In an extant letter, dated 331, A. D., the Emperor Constantine requested Eusebius, bishop of Cæsarea, to provide him with fifty copies of the Old and New Testaments for use in the principal churches in Constantinople. In 797 A. D., Charlemagne commissioned Alcuin to prepare an amended text of the Vulgate; copies of this text were multiplied, not always accurately, in the famous writing Schools of Tours. The first book printed in England was the Latin Bible, and Copinger estimates that 124 editions of the Vulgate had been issued by the end of the 15th century. The Italian Bible was printed a dozen times before A. D. 1500, and eighteen editions of the German Bible had already been published before Luther's version appeared."—Ency. Brit., Vol. 3, p. 905.

Of course, during the Dark Ages, the benighted and persecuting Papacy nearly robbed the world of the Word of God. According to one of our bishops, quite recently Bibles were burned in the city of Rome. But since the Great Reformation of the 16th century, there have been many extensive revivals of interest in the dissemination of the Holy Scriptures, and great organizations have come into existence, having just the one divine purpose of translating and publishing to the whole world, the Holy-Spirit inspired Word of the Lord.

In 1804 the British and Foreign Bible Society was organized. "Since the present century began, versions in no fewer than 140 fresh tongues have been added to the Societies' list. This list now embraces 517 languages and dialects." In the year 1918-1919, notwithstanding the tremendous war expenditures, the Society reported an issue of no less than

"8,746,963 copies of the Scriptures." In the Report of 1919, there is this inspiring statement: "With the opening of the present year, which marks a new era for mankind, the Bible Society's circulation, since it was founded in 1804, has reached the astonishing total of *Three Hundred Million* volumes—each volume being a Bible or a Testament, or at least one book of Holy Scripture. Looking backward, the Society can surely thank God and take courage to look forward."

"Since August, 1914, the Society has distributed in its war service alone considerably more than 9,000,000 volumes, in over eighty different languages; more than half of these books have been in English." The colporteur is to be found the world over—on the banks of the Amazon as well as on the banks of the Mississippi. Also, the Auxiliaries are everywhere. "At the end of March, 1919, the Society had 5,202 Auxiliaries, Branches and Associations in England and Wales." The income of the Society is about $1,500,000 a year.

Through its colporteurs a vast evangelistic work is being done. In Japan last year an old man said to our colporteur: "Sometime ago my son bought from you a copy of the New Testament. He has been reading it diligently, morning and evening, ever since. To my great surprise, he has given up his dissolute habits and is a changed man. Your book has worked a miracle in my family." "Through his testimony the colporteur sold in that village the same day nearly fifty books."

THE AMERICAN BIBLE SOCIETY

It was founded in the city of New York in 1816. Its one hundred and third Annual Report gives an account of wonderful progress during the last one hundred years. "The report shows a total issue during the year 1918 of 6,040,707 volumes, composed of 235,780 Bibles, 2,423,722 Testaments, and 3,381,205 portions." "The total issues of the Society in the one hundred and three years of its service have been one hundred and thirty-four million, one hundred and fifty-one thousand, six hundred and thirty (134,151,630) volumes." Of these, nearly 90,000,000 copies were circulated

in our own country. During the late war the Society gave the soldiers and sailors "13,421 Bibles, 2,545,600 Testaments, 1,982,434 portions, or a total of 4,541,455 volumes." "Combining the issues at home (4,541,455) and abroad (1,846,488), so far recorded for the period from August, 1914, to December 31, 1918, the Society has furnished 6,387,943 copies of Scriptures in this war service."

There are also the constant activities of the secretaries in the nine agency areas into which the country is divided. Moreover, there are foreign secretaries with headquarters in the following places: West Indies, Mexico, Panama Canal and Central America, La Plata, Brazil, Levant, Siam, China, Japan, Korea, and the Philippine Islands.

The Society is further aided by colporteurs, correspondents, and volunteer workers. These make a force of 1,614 persons.

The yearly income must be about $1,000,000. This without doubt must be one of the best expenditures in all Christendom for the enlightenment of the world. It is this inspired Word of God that makes men free and intelligent, and gives the state normal citizens and the church spiritually minded members.

This Society issues the Holy Scriptures in over ninety languages and dialects. The printing of the Bible in so many languages requires much mental labor. In this service Christian scholarship has made fine contributions to the highest intellectual and spiritual interests of the Kingdom of God. But this *so-called higher criticism* with its "pride of learning" and pompous pretensions of superiority, has beclouded, rather than illuminated, the Sacred Page. These blind guides only lead the people into the ditches of doubt and error.

Mention should be made of the numberless auxiliary Bible Societies that are scattered all over the continent of North America. Each Society works and contributes to the blessed cause of Bible distribution among the people.

When one thinks of the vast extent and influence of these National Bible Societies and that these organizations have

been in existence only about one century, one is led to exclaim: "This is the Lord's doing, and it is marvelous in our eyes."—Matt. 21:42.

THE HIBERNIAN BIBLE SOCIETY

It was originally known as the Dublin Bible Society, and "was founded in 1806, and with it were federated kindred Irish associations formed at Cork, Belfast, Derry, etc. This Society, whose centenary was celebrated in 1906, had then issued a total of 5,713,837 copies." It also "sends an annual subsidy to aid the foreign work of the British and Foreign Bible Society."

THE NATIONAL BIBLE SOCIETY OF SCOTLAND

In 1809 a Bible Society was organized at Edinburgh and in 1812 another was organized at Glasgow. "The issues of the National Society for the year 1918 were 38,300 Bibles, 233,231 Testaments, and 2,527,579 portions—making a total of 2,799,110 copies of the Scriptures. The issues of 1917 amounted to 3,738,413 copies. Of the total circulation last year, 1,466,230 books were distributed in China. During the period of the war, over 5,054,600 copies have been placed in the hands of our soldiers, their allies, and peoples in the war zone." "The total issues from 1861 to 1916 were 26,106,265 volumes." The Annual Report of the Society for 1919 says that "the expenditure last year was £34,510."

When one thinks of the world-wide influences of these Bible Societies and remembers that these organizations have been in existence only about a century, one is led to praise God and exclaim, "The law of the Lord is perfect, converting the soul."—Ps. 19:7.

THE Y. M. C. A.

In 1844, in London, England, George Williams, whom the world can never forget, founded the Young Men's Christian Association. Then, in 1857, was started the Young Women's Christian Association. These benign organizations are being established in all great cities. Their halls invite the homeless and friendless, and under their hospitable roofs

the stranger finds exercise for body, instruction for mind, and Christian sympathy and encouragement for the better life. Here various kinds of training are associated with prayer, Bible reading, and genial sociability. Temporal and spiritual interests are kindly blended together, for brotherhood and sisterhood ideas have a large place in these institutions. Well may all Christian denominations render hearty support to this most beneficent movement to save the youth of the nations from the follies and vices of city life. Further, these associations reach out a helping hand to the destitute and distressed. It is a matter of special gratification that our beautiful city of Los Angeles is taking such a deep interest in this great and good work, and has one of the finest and best equipped Y. M. C. A. buildings in the world. Also, great credit is due the ladies of Los Angeles for their fine Y. W. C. A. building undertaking and educational work. Such institutions are an honor to our state, are monuments of holy zeal and large liberality, and are fountains of richest blessing to the rising generation.

The Y. M. C. A. rendered important service in the late war. Unfortunately, however, in the sore need of workers, some unworthy persons of no religion or of a false religion, must have secured positions for no good purpose, and betrayed the cause they pretended to serve. Consequently, these unprincipled men brought reproach upon the good name of one of the most beneficent Christian organizations of modern times.

Christians must avoid, if possible, undesirable affiliations. Only truly Christian people can be trusted with funds in times of great crises like the late war.

But the great Y. M. C. A. will soon purge itself of undesirable elements and affiliations, and will regain its original purity and strength for its manifold ministries of good to the youth of all nations. It bears unmistakable testimony that the world is moving upward towards universal truth and righteousness among men. Since its organization in 1844 in London, it has accomplished wonders. During the last seventy years it has aided thousands upon thousands of young men. Some time ago its membership was 1,330,532 and

its property valued at $120,540,049. Well may the churches invoke the divine blessing upon the Y. M. C. A.; for in its various material, moral, and Christian activities, it ministers to the higher interests of the world's young manhood, and its marvelous success gives large promises of the ultimate and universal triumph of our holy Christianity.

THE SALVATION ARMY

It was in 1865 that Rev. William Booth "commenced Mission Work in East London," where the "Christian Mission" was founded and "First Headquarters opened in Whitechapel Road, London." Then on Christmas, 1877, "the name of the Christian Mission" was "altered to, The Salvation Army, and the Rev. W. Booth assumed the title of General."

This Christian Crusade has directed powerful artillery against the very citadels of sin in their most hideous forms. General Booth feared not to warn the wicked of the wrath of God. He told men and women of sin's sorrows and shames, and of the eternal damnation of the finally impentinent. On the one hand he faithfully described the wretchedness of Satan's service in time and eternity, and on the other the joys of salvation and the glories of Heaven. His brave soldiers speak of Blood and Fire—the all-atoning Blood of Jesus and the Baptism of fire by the Spirit of God. They also lay emphasis on "Holiness to the Lord," and preach the whole Gospel. Far and near the General has gone proclaiming a free, a full, and a present salvation. His voice, doubtless, has been heard by more human beings than the voice of any other man. Most reverent mention must be made of his sainted wife, Mrs. Booth, a woman of remarkable piety and ability. This "elect lady" contributed most efficiently to the literature of the Army. She knew how to write on such important and difficult subjects as holiness and entire sanctification.

The Army is carrying on extensive operations, and has branched out into many beneficent ministries. It has what are called "Widows' Counsellors" who look after the temporal and spiritual welfare of widows and their children. This is a recent and helpful development of Christianity.

How often in our country a widow is literally robbed by promoters of various schemes! This kind of robbery has really become notorious.

The Army has numerous medical enterprises. Their leper hospitals are truly places of salvation, where these lonely outcasts are brought into fellowship with the true lovers of mankind. These poor sufferers are also lovingly led into the Presence of the Great Physician who said to the leper that appealed to Him for healing, "I will, be thou clean." In the saddest of earth's deepest sorrows are often found the sweetest and most joyous ministries of divine grace. The Salvation Army, like their loving Lord, loves the lepers.

Their maternity hospitals are wonderful blessings to the poor, and to unfortunate ones that have been lured astray and find themselves homeless and friendless—to them this door of mercy is open and the needed ministries are graciously given. Also, within these walls the Blessed Lord is presented, and many a weeping penitent after receiving cleansing in the precious blood would gladly wash her Saviour's feet with her tears, wipe them with the locks of her hair, and anoint them with most precious ointment. This Rescue Home work is a most beautiful example of sister love for the fallen. Mrs. Booth, the wife of the general, was a *"mother in Israel"* to hundreds of unfortunates whom she helped to rescue from the slums. No doubt she directed many a broken hearted girl to the story of Mary Magdalene out of whom the Saviour cast seven devils, and who loved much because she had been forgiven much.

The Army attends to Child Welfare, maintains Children's Homes, Mothers' and Children's Homes, Women's and Girls' Hotels, Shelters and Metropoles for the unfortunate, social work of various kinds for men and women, Public Food Kitchens, Labor Bureaus to aid the unemployed, the poor man's lawyer, etc. They attend to life insurance, and have a fire insurance department. They care for the ex-convict, and when, without money, or friends, or employment, he comes out of prison, they meet him with kind words, give

him work and food and shelter, and graciously offer him salvation in the name of the Lord. Their alliteration—*"soap, soup, and salvation"*—might almost be called a panacea for this wicked world's woes.

The Army has about twenty-eight divisions in England, five in Scotland, two in Ireland, and in these United States they have extensive organizations. The Salvationists are doing blessed work in Canada, Australia, and New Zealand, in India, Ceylon and the British West Indies, in Sweden, Norway, Holland and Denmark, in France, Germany and Russia, in Italy and Switzerland, in Africa and South America, and in Japan, Korea and China. It is carrying on beneficent and generous activities in about eighty nationalities and is adapting its work to every variety of human need the world over. All can see what God has wrought through General Booth, his noble wife, his family, and his followers in about fifty years. All honor to this many-sided, philanthropic and evangelistic organization, and may it mightily grow and prosper in waging a holy war on sin, death, and hell!

The Salvation Army most assuredly won golden opinions for itself during the late war, as the following letters will show:

"Hon Sir. Arthur Stanley, M. P.,
"To General Booth. December 22, 1917.

"With the new Salvation Army Motor Ambulance Unit, I am indeed glad to know you are also providing another twenty drivers for service with our Ambulance Fleet in France. This is most welcome news, as wherever Salvation Army men are helping we hear nothing but good reports of their work. Sir Ernest Clarke tells me that your Ambulance Sections in France are quite the best of any in our service."
—S. A. Year Book, p. 94.

It gives me special pleasure to add the testimony of Sir Charles A. Hanson, Bart., who was recently Lord Mayor of London, England, who was my pastor for a time in the Stanstead Methodist Church, in the Province of Quebec, Canada, and who was also a fellow trustee of the Stanstead

Wesleyan College. From the Salvation Army Year Book is copied the following letter from Sir Charles to the S. A. authorities:

"The Right Hon. The Lord Mayor of London,

"Sir Charles A. Hanson, Bart.

". . . . . I am glad that the City of London contains the Headquarters of your great and famous Organization, and that the Corporation and the various Lord Mayors —past and present—have recognized and assisted in many of their interesting and beneficent schemes for the well-being of the community."

Our returned soldiers are loud in their praises of the Salvationists. Inspired with the holy zeal and courage, these soldiers of the cross—*men and women*—braved death in all its horrors, pushed their way into the very trenches, served food and coffee to our heroic boys in the direst moments of agonizing conflict. These messengers of mercy and salvation were on hand to give first aid to the wounded, and to assist them to the rear. They stayed by the dying, took last messages, quoted precious promises from God's Holy Word, offered prevailing prayer, and pointed many precious souls to the "Lamb of God that taketh away the sin of the world." —Jno. 1:29. They made sacred and peaceful the last moments of many a brave boy, putting the cup of salvation to his parched lips as he passed triumphantly into eternity. Never since time began were dying soldiers so well and lovingly cared for as in the late war. These heroic evangelists marched right up into the war zone to minister in holy things to the wounded and dying. Truly the Church of God is moving forward unto world conquest.

THE WOMEN'S MISSIONARY SOCIETIES OF THE METHODIST EPISCOPAL CHURCH

THEIR FOREIGN SOCIETY

The unprecedented development of missionary zeal has in it the assurance of world-wide conquest. *"The world for Christ"* is now on many banners.

The Women's Foreign Missionary Society of our Church was founded in 1869 with only eight members. At present it has an enrollment of over 1,500,000, and is doing a most blessed work in thirteen countries. According to the Report of its Fifty-first Annual Meeting, "The receipts for the year are $2,000,631.12, a gain in regular income of $135,232.56." Its various publications are of a high order. Its printed pages are for "The healing of the nations." Its blessed zanana work is most beneficently transforming the family and social life of ancient India. Especially those accomplished Christian women that possess both the Spirit of Christ and a medical education, are able therefore to minister to both diseased bodies and to sin-sick souls. These angels of mercy are doing wonders for their benighted sisters in lifting them out of seclusion and suffering, ignorance and ignominy, and in giving the daughter and the mother rightful rank and influence in the home, in society, in the church and in the state.

Matthew Arnold has well said: "If anybody will show me ten square miles of earth where Christianity does not hold sway and where man's life is safe and woman's virtue respected, then I will give up Christianity."

THEIR HOME SOCIETY

In like manner the Women's Home Missionary Society is rendering most valuable service, in our own country, to destitute foreigners that are living in poverty and wickedness in the congested quarters of our large cities. The pitiful condition of women and children that come to our shores from lands of darkness and oppression, appeals to the tender mother heart of America. Moreover, the extension of the franchise to women is creating a double reason and inspiration for loving ministries to the financially and spiritually destitute sisters that seek a home in this land of plenty and freedom. No doubt our American women are realizing the tremendous necessity for educating and elevating and enlightening and evangelizing these new citizens that they may not become a menace to our free institutions.

It is well worthy of mention that these two Societies have manifested rare business ability in having collected and wisely administered nearly $20,000,000 in rescuing heathen women from deep despair and unutterable degradation. Remember, also, that the growth of these organizations has been phenomenal and that their object is to rescue the Family, God's divinely instituted *unit* of the nation, from a horrible pit of shameful sins.

OUR GENERAL MISSIONARY SOCIETY

Its first Annual Report, made in 1819, showed an income of $823.14; but its ninety-ninth report showed an income of $3,260,066.91. This amount includes the receipts of the Foreign and Home Societies and the Church Extension. Thus in 100 years the income of these organizations has become about 400 times as much as that of the first year.

Let it be noted that this Great Missionary Society, which has just closed the first Centenary of its existence, had an humble origin which is shown by the following quotation from a Centenary Leaflet.

"Over one hundred years ago, in the spring of 1816, a consumptive Negro started a world movement. The negro's name was John Stewart; the world movement is Methodist Missions.

"That humble Negro, enslaved to alcohol, happened to be passing the Methodist church at Marietta, Ohio, where Marcus Lindsay was preaching. He was won by Lindsay's warm invitation, entered, and was soundly converted.

"Soon after he heard a voice calling him to the Northwest. Obedient unto the vision, yet not knowing what lay before him, he left Marietta, walking northwest until he came to the Delaware Indians.

"The story of his ministry to the Delaware and Wyandotte Indians is the story of our first Methodist missionary —a home missionary. John Stewart's work was soon rewarded with official sanction, and helpers and money were sent to his aid.

"Stimulated by the success of this enterprise, Methodism founded her Missionary Society just three years later, in 1819. For twelve years the energies of the new-born society were monopolized by the rapidly growing Church in North America; but in 1831 Melville Cox sailed to Africa, the first Methodist foreign missionary."

When one considers what God has wrought during the last century and considers the present unprecedented activity of Christendom for the regeneration of humanity, one is logically compelled to believe that the Gospel, accompanied by the influence of the Holy Spirit, is bringing this lost world back to the feet of its crucified Saviour and Lord.

JAPAN

In 1873, our Church under Dr. Robert Samuel Maclay, who, in 1847, aided in founding our Mission in China, entered the Empire of Japan. Also, Dr. Maclay was instrumental in opening Korea for Protestant missionaries. In the same year—1873—Dr. George Cochran was sent out by the Methodist Church of Canada to begin work in the "Land of the Rising Sun." Then followed the Methodist Church South. But the Protestant Episcopal Church has the honor of being the first to enter the open door after Commodore Perry in 1854 succeeded in negotiating a treaty with the Mikado. In course of time other denominations established their stations, and all have enjoyed wonderful success in their good work. Truly marvelous changes have taken place in the last fifty years. This mentally alert nation is examining the Inspired Volume and is appreciating its truth, beauty and value to all nations, as The Wonderful, Universal Book. Today the empire is more or less permeated with Christian influences. Some have thought that before long, Japan would be a Christian nation. However, in a generation this enterprising people, by contact with Christian civilization, has arisen to a high rank in cosmopolitan affairs. Already this Island Empire has found fellowship with the most enlightened peoples, and has become *renowned as a world-power.* May Japan continue to open her heart and mind to the celes-

tial light that comes from the "Sun of Righteousness," who is assuredly rising "with healing in his wings" on this our nearest trans-Pacific neighbor! "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad."—Ps. 97:1.

During her war with Russia, Japan made a profound impression upon the world. Her generals and soldiers, her admirals and sailors won highest distinction on land and sea for their rare ability and indomitable courage. Their virility and patriotism, which were always displayed by every arm of service, were subjects of universal admiration. For four years as professor of the English language and literature, I had the rare honor of serving under the Imperial *Household in the Gakushuin,* which is the Nobles' College. Of that service I have only pleasant memories. The class-room order was uniformly excellent, and the gentlemanly deportment of students and professors in classrooms and in sports on the campus, was always most friendly and courteous. It gives me unusual pleasure to state that Japanese students take high rank for studious habits and mental ability. I can never cease to think of Japan most gratefully and respectfully. They abounded in liberality as well as in gracious courtesies towards me and my family.

One may fondly hope that illustrious Japan will continue to take her place with the great Christian nations. Unfortunately, Germany, led by wicked war-lords into a Christless civilization, went headlong to her own destruction. At present the world needs a Christian civilization, founded on the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7:12; and founded on the command of the Divine Teacher: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." —Luke 10:27. In beautiful Japan may Heaven-born Christianity be the inspiration of her wonderful national life! The nations are beginning to realize that in the Holy Scriptures we have Heaven's blessed message of divine love for humanity.

KOREA

In this "Hermit Kingdom," during the last few decades, changes of the highest significance have taken place. Spiritually speaking it has been translated from heathen darkness into the marvellous light of the Kingdom of God. The Holy Spirit has been poured out and Pentecostal Revival Services have been attended by multitudes seeking salvation through the Precious Blood of our Crucified Redeemer. This picturesque land of "superb" climatic conditions—this land of the "Morning Calm"—is opening wide her gates to receive the "Prince of Peace." The contemplative Korean will dwell intellectually, it is expected, in the higher realms of reverent and devout theological thought. Also, it is hoped, that this studious nation will make the transition direct from the gloomy barbarisms of heathenism to the blessed enjoyment of Christianity without wandering through the barren wastes of irrational and animalizing agnosticism. "Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Is. 66:8.

CHINA

One of her national proverbs is this: "The men of the Four Seas are all brothers." "Filial piety, according to the teachings of Confucius, is the very foundation of society; the nation itself is but one great family." The following is called his golden rule: "What you do not like when done to yourself, do not do to others." But this is merely negative, while the golden rule of our Blessed Lord is positive and enjoins a far wider range of benevolence and obligation. The Saviour commanded: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—Matt. 7:12. This is a vastly more comprehensive statement. "Never man spake like this Man." —Jno. 7:46. Nevertheless Confucius like Socrates is one of the most illustrious ethical teachers of heathenism. In one respect American and European ladies might well imitate

their Chinese sisters. "No Chinese woman ever bares any part of her body in public—and the evening dress of European ladies is considered indelicate."

But in China the position of woman is one of distinct inferiority; a woman is always subject to the men of the family." She must obey father, husband and even her own sons. These are "the three obediences." Further, "polygamy is tolerated" and "a wife may be divorced for any one of seven reasons." Sad to say, sometimes the Chinese mother by wretched poverty is compelled to give up her little baby girl to starvation and death. Great China needs and is asking for our Holy Christianity.

In 1807, Robert Morrison founded Protestant Missions in China, and began the immense undertaking of evangelizing that vast empire; and lo! today 450,000,000 of immortal beings are waking up from the long slumber of centuries, are putting away hoary superstitions and barbaric customs, are reaching out after reforms both civil and religious, and are forsaking the Joss house for the Christian sanctuary. "For mine House shall be called an House of Prayer for all people."—Is. 56:7. Unprecedented transformations are going on in the "Flowery Kingdom." Highly significant changes are made in the educational and military systems, in social and governmental affairs. The whole body politic and ecclesiastic is on the move towards higher ideals. Among the stupendous reforms must be mentioned the recent imperial decrees against opium, which began to threaten the very existence of China's manhood. Who can estimate the importance of this law which means the redemption and salvation of millions of men! "This is the Lord's doing; and it is marvellous in our eyes."—Ps. 118:23. Also, untold happiness has come to many millions of women and girls who are being saved from the cruel foot-binding which has been China's torture for long centuries. Is it not wonderful that China is cutting off her queue, retiring her emperor, freeing herself from heavy superstitions, and proclaiming herself a Republic? Moreover, these stupendous reforms are almost instantaneous and bloodless. Truly, the Lord has blessed the work of Protestant missionaries and statesmen. This hour

millions of Celestials are looking with longing eyes to the Saviour as the civil and religious Liberator of their great nation. Let the Dragon and the Crescent go down before the Cross of Christ. The Kingdom of Heaven has come to the "Middle Kingdom," and now let Confucius with his insufficient ethics stand aside, while "the Son of Man" makes known the Revelation of the true God and lifts teeming multitudes into higher and happier realms of being. Isaiah (49:12) had a vision of China's return to the Lord: "Behold these shall come from far: and lo, these from the north and west; and these from the land of Sinim"—the land of the Chinese. Happy thought—China has her blessed prophecy in the Word of God.

INDIA

In 1793, the apostolic William Carey, a Baptist missionary of precious memory, took the Gospel to India, and today multitudes in that pessimistic and pantheistic land of atheistic Buddhism, are receiving Christian baptism, are being translated out of "the kingdom of darkness" into the kingdom of God's Dear Son, and are giving thanks unto the Father who hath made them meet to be "partakers of the inheritance of the saints in light." India, the "land of multitudes," where about 350,000,000 of people live, the "land of illiteracy, ninety per cent of the people being unable to read and write," the land of "more than 3,000 castes and subcastes whose members cannot eat together or intermarry, the land of 60,000,000 outcasts who are forbidden to enter the temples or to speak the name of any of India's thirty million gods" —now these famished and deluded peoples are waking from a long and dreadful night of heathen darkness and wretchedness. "For the dark places of the earth are full of the habitations of cruelty."—Ps. 74:20. But now infanticide and the untold sorrows of widowhood are passing away. For the kind hearted missionaries love children and care for them and plead the cause of the widow and save her from the burning funeral pyre. The dense darkness of cruel heathenism is breaking away, and the multitudes are seeing the morning beams of a "Great Light"—"a light to lighten the Gen-

tiles and the glory of thy people, Israel."—Luke 2:32. Cruel and selfish caste is breaking down according to the prophecy: "Every valley shall be exalted and every mountain shall be brought low. . . . And the glory of the Lord shall be revealed and all flesh shall see it together."—Is. 40:4, 5. Thus the kingdom of Heaven is extending its ever widening boundaries, and the land of Buddha is listening to the soul-inspiring melodies of Zion.

AFRICA

A few years ago the geography of the moon was better known than that of the "Dark Continent." But under the colonizing policy of Great Britain, numberless reforms and improvements are in progress. A six-thousand mile railroad, from Cairo to the Cape of Good Hope, when completed, will open up salubrious table lands at the head waters of the Nile, the Congo, and the Zambesi. This road will take our Christian civilization into the very heart of that vast continent. Well might the sainted Moffat, Livingston, and Taylor—our missionary bishop—rejoice. Already the ancient home of slavery is hearing Christian songs of emancipation, and over its extensive area, which is nearly four times that of these United States, there will soon be established centers of mental and moral, educational and spiritual enlightenment, which will bestow upon the long neglected land of Ham all Gospel blessings. Instead of the savage beast and the savage man, there will be a regenerated humanity, out of which the evil spirits have been cast. This new man clothed, in his right mind, and sitting at the feet of Jesus, will yet bestow upon his native land eras of prosperity and splendour far surpassing those of the Pharaohs. Then will sanctified song pour forth its sweetest melodies and eloquence take its finest flights into the realms of heavenly truth and speculation. No longer will be heard the harsh sounds of cruel lash and clanking chain, and the profane speech of tyranny; for the thousand-year Jubilee is coming. Then all men will be free in the liberty wherewith God makes his children free. This Gospel is for the world and will yet give happy centuries to oppressed Africa, whose redeemed sons

and daughters in the good time coming, will render pre-eminent and sanctified service to the Kingdom of God. "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."—Ps. 68:31. Here the royal Psalmist predicts wonderful things for the land of Ham. Indeed, this should be called Africa's Psalm, for it tells us that "the singers went before."—v. 25.

YOUNG PEOPLE'S SOCIETIES

In this discussion the recent Christian organizations of young people in the various Protestant Churches, have special significance. Even youth recently has had a vision of the world's regeneration through the atoning blood of Christ and the ministry of the Holy Spirit. Sunday Schools are providing hosts of recruits ready to join the forces of good against evil. The young people of the large Baptist Communions are girding themselves for the Holy War. The Christian Endeavorers led by "Father" Clark are the hope of Presbyterianism and Congregationalism. Our legions of Epworth Leaguers, rejoicing in the Captain of their salvation, are longing to march to the ends of the earth for the extension of Zion's boundaries. This enlisting of the rising generation for Christian work, is the hope of the Church and the world. Do you not hear the tread of the oncoming millions marching to Zion? Listen to their clear, strong voices chanting that grand old hymn of the centuries, the *Te Deum*—

"We praise Thee, O God; we acknowledge Thee to be the Lord,
All the earth doth worship Thee the Father everlasting."

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"The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of martyrs praise Thee."

* * * * * * * *

"When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers."

As the Captain of the hosts of Jehovah gives the forward command, what joyous Hallelujahs ascend to Heaven from the clear voices of the consecrated youth of Christendom! Then the Church militant, "fair as the moon, clear as the sun and terrible as an army with banners," advances on the fear-

stricken hordes of evil, and there are breaks in the demon-possessed ranks of Satan. Multitudes are waking to righteousness and believing in the name of our Risen Lord. The rising generation is receiving the missionary spirit according to the prediction of both prophet and apostle: "Your sons and your daughters shall prophesy, and your young men shall see visions."—Acts 2:17. This is one of the most encouraging and inspiring signs of the times. The Spirit is resting on the youth of Christendom, and there is hope for fallen humanity. "Where sin abounded, grace did much more abound."—Rom. 5:20.

Then fresh in our memory is that notable assembly which met recently in the classic city of Edinburgh, Scotland. This Laymen's Missionary Movement gives large promise of good to the race. All must feel the inspiration of their watchword: "The World for Christ in this Generation." Evidently the laymen have faith in Christianity, and believe in its ultimate and universal triumph. All should join the lineal descendants of the pious and brave Covenanters in their inspiring declaration: "There is an advance movement along the whole line of the Sacramental host of God's elect."

"And in that day shall ye say, Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted. Sing unto the Lord: for He hath done excellent things: This is known in all the earth. Cry out and shout thou inhabitant of Zion: for great is the Holy One of Israel in the midst of Thee."—Is. 12:4-6.

Justice and honesty as well as religion are prevailing among men. Even legislative assemblies are feeling the influence of a normal public sentiment. God-fearing men, whose faces are set like a flint against all unrighteousness, are directing affairs in the high places of trust and responsibility, while unjust judges, soulless corporations, extortionate financiers and cruel oppressors in both Church and State, are subjected to searching investigations. The moral sense of large cities is waking up and honest men, that are a terror to evil-doers, are defending the rights of the people. Today of the Christian Church it can be said: "Kings shall be thy nursing fathers, and queens thy nursing mothers."—Is. 49:23.

THE LATE WORLD WAR

When we look back over the dire calamities of the last few years and consider the origin of the appalling destruction of human life and property, and the composition and character of the opposing Powers, it is evident that the world was profoundly agitated over the vast material and moral, social and spiritual interests that were at stake. Let us in the first place consider what the Central Powers represented.

GERMANY

It must be acknowledged that recently the German preachers in the Churches and the professors in the colleges have most shamefully pandered to imperialism, and have betrayed the truth in both theology and philosophy. Judas Iscariots stood in the pulpits and Balaams taught in the halls of learning, while war-lords and land-lords drove the nation mad with lust of power and wealth. They fostered hellish hate for neighbors and godless greed for large estates; and in a demon-like craze for power and pre-eminence, they plunged Germany into a bottomless abyss of infidelity and carnage. The slanderers of the Virgin Mary and the blasphemers of "the Holy Child Jesus," were many, and dense clouds of Unitarian darkness and papal ignorance enshrouded the people. They were told that the Scriptures were not specially inspired and that they must be regarded as a patch-work; that is, the work of forgers and plagiarists. The Almighty at best, they taught, was an absentee Ruler and a very far away Creator. Sad to say, the land of the great Luther and of the blessed Reformation, thus fell into blatant and ignorant Agnosticism, and its rulers became the swaggering and lecherous marauders of the race. They were so inflamed with fiendish passions that they perpetrated darkest deeds of cruelty and vileness. It seems that the false-hearted Kaiser was transformed by an evil spirit of dementia into a hating and hateful emissary of the lower world.

AUSTRIA

Now consider the condition of Austria. That ancient and proud House of Hapsburg was rotten to the core, and the

nation was the blind and fanatical dupe of the vicar of Satan, who was seated in pontifical splendour upon the seven hills of the Eternal City. Austria, once called the Holy Roman Empire, has for long centuries been the benighted slave of "The Mother of Harlots and Abominations of the Earth."—Rev. 17:5. During the Dark Ages this Papal nation made herself "drunken with the blood of the saints and with the blood of the martyrs of Jesus."—Rev. 17:6. This bigoted and bloody executive of the ferocious Papacy had stained her unhallowed soil with the blood of millions of martyrs. For the recent outrages on humanity, Austria had been fully prepared—fully demonized by a vile priesthood. For centuries she has been a zealous patron of fiendish Papal propaganda, and, consequently, the college of cardinals generally has paid special deference to her wishes in the election of Popes. It was proud, wicked, and corrupt Austria that represented "the man of sin" in the recent war.

TURKEY

Then there was Turkey. In 1453, Constantinople was captured by Mohammed II, the Great, Sultan of the Ottomans. At that time the Cross which, for over 1,000 years "had surmounted the dome of St. Sophia was replaced by the Crescent, which remains to this day." *We believe it will come down in due time.* Thus for nearly five centuries the "intolerable Turk" has been a dominating disgrace in Europe. He is a vile polygamist, and is, therefore, an enemy to the unity, sanctity, and happiness of the Home, which is God's unit in the life of humanity—His unit created and consecrated in the Garden of Eden.

Moreover, this Turk, who is a polluter of the very fountains of our being is also a Unitarian. In this respect, he is especially the successor of the Saracen. In 622 A. D., Mohammed declaring that Christ was no greater than the patriarchs and prophets, and that he himself was greater than any of them, announced these two fundamental doctrines of Islamism: "There is no God save Allah" and "Mohammed is the Prophet of Allah." Mohammedanism, from its begin-

ning in 622 A. D., to the taking of Constantinople in 1453 was Saracenic; then from the latter date to the present time, it has been Turkish. This whole Mohammedan movement is nothing more nor less than a manifestation of the wicked world's hatred and revolt against the Deity of our Lord and Saviour, *who is the Son of God* and the only Saviour of the world. These slanderers of the Blessed Virgin Mary and blasphemers of the "Holy Child Jesus" are the black hearted defamers of the Lord of life and glory. In what unsavory company our pedantic Unitarians of America find themselves! for it must be acknowledged that they are of the same theological species as the polygamous, Armenian-murdering Turks. Our respectable Unitarians may well squirm about being classed with their polygamous and execrable co-religionists. Is it not a universal fact that where the Son of God is denied, there woman is dishonored? Christ is indeed the true and real Friend of woman. In subtle Unitarianism, Satan most adroitly manifests himself as "an angel of light." Remember, then, that Unitarianism is one of Satan's choice Churches. Let the Christian women of the English-speaking peoples free their enslaved sisters from the Unitarian, polygamous, "execrable Turk."

Now then, before us are the Anti-Christian Central Powers with their awful heresies—"doctrines of devils." Germany wallows in the "Mud-Philosophy" of Agnosticism, Austria is the slave and dupe of the vile Papacy, and Turkey is the betrayer of woman, the slanderer of the Blessed Virgin Mary, and the blasphemer of the "Holy Child Jesus." These three nations with their abominable heresies and wicked rulers, represented the four leading forces of evil on this earth. Really, their monarchs were monsters of iniquity and drove their subjects into war and ruin. Austria, Germany, and Turkey were thoroughly dominated by the most pernicious and tyrannical forms of imperialism in both Church and State. In the late war, Satan's tools were the tyrants, and his chief forces were Romanism, Infidelity, Unitarianism, and Polygamy, and his purpose was to drive Liberty and Christianity from the face of the earth.

THE BRITISH EMPIRE

On the other side, the Allies fought for civil and religious liberty—fought for monogamy and Trinitarianism. The British Empire as well as our own favored land, with all their faults, must be regarded as Christian nations. The laws and institutions of all English-speaking peoples are based upon the beneficent and righteous principles laid down in the Holy Scriptures. Also, our country and the United Kingdom are the only truly missionary nations. They are almost alone in trying to spread the Blessed Gospel of our Lord among the less favored peoples of the earth. The British Empire is quite liberal towards Christianity. Also, in Scotland great attention is paid to religion, the young people are taught the Catechism, and the Lord's Day is observed. The thirty-nine Articles of the English Church must be regarded as a remarkably fine presentation of the Christian Faith, her Prayer Book is one of the greatest documents ever produced by man, and the Ten Commandments are read constantly to the congregations. Great Britain, Canada, Australia, the North of Ireland, and all the British dominions promptly, faithfully, and valiantly stood like a wall of granite and saved the world for Liberty and Christianity. It was the Spirit of God in the heart that supplied the British armies in many parts of the world with men of might and valor.

THE UNITED STATES OF AMERICA

Our own country is thoroughly permeated with Christian sentiment. Infidelity and false beliefs are falling down into a well-merited oblivion. Also, we are inaugurating new eras for mankind. Our women have the suffrage and this will bring about blessings of untold happiness to millions of homes throughout the world. Our nation has won Prohibition and set an example that other countries must follow or fall behind in the forward march of Christian civilization. To the splendid influence of America must be credited, in a large measure, the dethronement of these mighty tyrannies. Where are the Kaiser? the Emperor? the Czar? the Sultan? Also,

America is setting a fine example in all philanthropies and Gospel propaganda to the other nations of the earth. *This is a Christian country.*

FRANCE

Concerning France, it must be remembered that she is the great Republic of the Eastern Hemisphere, and was to us a most generous and serviceable political friend in the dark days of our poverty and struggle for liberty. America can never forget the timely gifts of men and money—*the loan without security*—and the recognition of these colonies as a nation, in this way giving us all the rights of independent national existence. *France kindly stood sponsor for us before the world.* Recently the land of Lafayette has given her people religious liberation and has rescued her schools from ignorant, incompetent, and intolerable bigots—the monks and nuns. Further, in her great conflict with the unscrupulous Vatican, may the *Concordat,* a nation enslaving agreement, be abrogated and may *La Belle France* be freed from all relations with the scandalous Papal hierarchy. The sad war of 1870-71 greatly sobered and purified the French people, and developed wonderful patriotism and heroism. Her soldier of 1914-18 had all the ancient valour of his race. The defense of Verdun is one of the most notable events in world military affairs. *All honor to her heroes of the Great War!* Fortunately and properly, chivalrous France is diplomatically on the right side of the important world problems. May the pious planting of the godly Huguenots soon yield a rich harvest in Gospel blessing in the beautiful land of Calvin the *great Protestant Reformer!*

ITALY

Likewise Italy, in 1871, under Count Cavour, Garibaldi, and Victor Emmanuel, abolished the temporal power of the popes, achieved both political and ecclesiastical emancipation for Rome and the Papal States, and then the United Kingdom of Italy again took her old place among the great nations of the earth. Though most strenuous and determined ef-

forts were made by the Papacy to force her into the camp of the Central Powers, Italy, wisely and heroically following her moral intuitions, joined the Allies. This was a memorable and righteous decision, and will ever add lustre to the fame of the ancient Roman Empire. Italy's strategic position holding the keys of the Mediterranean situation, made her aid of incalculable value to the Allies. The historic land of the Cæsars is coming out of the Dark Ages, and is looking heavenward to Him who is the "Light of the World." May the Good Lord speedily deliver political Rome from Papal Romanism!

Towards the end of the war our country happily joined the liberty-loving Powers. Though our entrance into the stupendous struggle was somewhat delayed, yet it was the cause of unbounded joy to all the noble-minded peoples of Christendom. There is a fine French proverb, *Noblesse oblige*—"Rank imposes obligation." Our very greatness as a prominent world Power, as a nation that possesses in the highest degree an enlightened form of government and a Christian civilization—our very greatness demands that we should take part in all liberalizing movements for the dethronement of tyrants, the deposing of lying priests, and the emancipation of all peoples that are under the iron heel of either monarchical or papal despotism. Therefore, never can America remain an indifferent spectator when monstrosities of wickedness march forth to rob and destroy inoffensive peoples.

THE STUPENDOUS TRIUMPH OF THE ALLIES

No other event in modern times has given such a sweeping and unanswerable demonstration to the fact that the world is getting better. All hell was in league with Infidelity, Romanism, Unitarianism, and Polygamy for the overthrow of truth and righteousness among men. The vile and godless forces of sin planned and arranged with infernal intent and skill to rob the race of liberty and Christianity. Yes, the tramp of Satan's hosts, shaking the very earth and threatening every continent and island, was heard around the world as they marched forth for slaughter and conquest. But

thanks be to the Most High, the armies and navies of the Allies held the legions of perdition in check at the English Channel and at the gates of Paris.

Then after more than four years of unparalleled destruction and bloodshed, during which battle lines stretched across whole kingdoms, and vast armies rushed against each other in deadly conflict, when millions upon millions were hurled into eternity—then the forces of evil, seeing nothing before them but impending and appalling disaster, sued for peace and unconditionally surrendered. Thus it has been clearly demonstrated in the eyes of all mankind that the liberalizing, moralizing, and Christianizing influences of the Church of our Blessed Lord and Saviour, are the paramount considerations on this globe.

In the coming decades, we may expect Leagues of nations that will develop ultimately into a universal Federation of the World which will constitute a vast brotherhood of Christian fellowship, proving the unity of the race in Adam and Eve in the Garden of Eden. That will be the Golden Age of Millennial rest, the promised Sabbath of a thousand years. Then no perfidious princes or priests will devour the flock of Christ. Then the deceiver with his pious delusions, the unbeliever with his absurd negations, the un-sent prophet with his unscriptural predictions, and the religious fakir with his fallacious theories—all these will have passed away because He who is "the Sun of Righteousness" has arisen "with healing in His wings" to dispel the darkness of sin and ignorance from the minds of men. The day is coming when this ransomed world will rejoice under the beneficent influence of the Holy Spirit, the Third Person in the Holy Trinity, and when "the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."—Rev. 11:15.

PROHIBITION

The tremendous triumphs of temperance legislation give abounding joy and confidence to all lovers of truth and righteousness. Truly the Lord has poured out His Holy Spirit upon our rulers. Let all Christian people give thanks

that forty-five out of the forty-eight States of our great Commonwealth, gave overwhelming majorities for destroying this accursed rum traffic. Only three little States failed to have compassion on the crazed drunkard's weeping wife and crying children, and these States seem to have become increasingly insignificant. The total number of votes in the Senates of the forty-five States that carried the Eighteenth Amendment, was—for it 1,298, and against it only 213. Thus the senators—to their great credit—voted more than six to one in favor of sobriety and morality—in favor of home and happiness. The Dry Assemblies did not do quite so well. Their votes were—for the Amendment 3,737, and against it 934. This gave just over four to one in favor of the Drys. This decisive victory of a purely moral interest over well-organized and powerful financial corporations, inaugurates a new era of progress and prosperity for these United States, and affords an unprecedented inspiration to all moral reforms the world over. Especially will the British Isles, France, Italy, Japan, and many other countries notice the benign influences of our emancipation from the diabolical domination of strong drink.

For, from our fair land the saloon keepers and their dens of filth and blasphemy are gone, but preachers and school teachers are in demand. While the prisons and lunatic asylums are being emptied, the churches and colleges are being filled. Also, the streets are not so full of dirty and ragged and hungry children. More little coats and dresses, more little hats and shoes, more flour and meat, more vegetables and fruits are being bought and *paid for*. More money goes into the hands of the wife and more into the safe of the banker. All kinds of proper businesses have been benefitted —even the vineyards are paying better. Then, best of all, the mother and children no longer dread the evening return of a demonized husband and father; but are so glad to welcome daddy home with money in his pocket, love in his heart, kindness in his eye, and a smile upon his honest and cheerful face. Now there are plenty and playing, singing and saving in millions of homes where formerly there were poverty and profanity, quarreling and fighting. Now no one

longs for the resurrection of John Barleycorn but brewers and distillers, drunkards and whoremongers, papist priests and the demons of perdition.

This is becoming a saner, and safer, and happier world to dwell in; for the saloons are closed, the slums are drying up, and the dens of sin are passing away. Already there is the dawn of a better day for humanity. And in these great reform movements, the world can never forget Miss Frances E. Willard and the W.C.T.U. Their faith and courage faced all difficulties and dangers. They were in labors more abundant and their prayers and perseverance have prevailed to the good of man and the glory of God.

WOMAN SUFFRAGE

"And the Lord said, It is not good that the man should be alone; I will make him an helpmeet for him."—Gen. 2:18. For at the naming of the animals, "there was not *found an helpmeet for him.*" No doubt Adam himself realized that while he had a physical nature in common with certain species, he also had a spiritual nature in common with the angels. Further, Adam certainly discerned that he had been created in the "image" and "likeness" of God and that he was vastly superior to all other mundane forms of life.

Accordingly, our beautiful mother Eve was made out of a rib taken from the side of man and not out of a part taken from his head or from his foot. This shows that the woman is neither the ruler nor the slave; but that she is the equal and peer, the helpmeet and companion. Woman is God's greatest and best gift. Moreover, the Creator did not wait millions of years for the rib to evolve into a fine lady and thus keep the bridegroom waiting long ages for his bride. Nay, verily, Eve was made in a moment by the *fiat* of the *Almighty* Himself, and He performed the marriage ceremony amid the fragrant decorations and charming scenery of the Garden of Eden. Then He made them *one,* which means that they were co-ordinated equalities.

At last, after woman's rights have been ignored for long centuries, she is winning her proper place. Especially in

heathen countries man has been a cruel despot. But the dark places are being illuminated and our sisters are being liberated—no longer to be the slaves of their lords and masters. A Christian civilization is permeating humanity and innate Scriptural rights are being asserted and recognized. It is to the honor of America that our country was the first to grant, in any large degree, woman's equality, not only in the home, but also in the Church and State. Our Nineteenth Amendment to the Constitution is the Charter of Woman's Rights.

Our Sisters voted at the last presidential election, and now both in our Congress and in the British Parliament, there are women members.

Indeed, the British Empire is feeling the effects of our just and liberal legislation. Even Oxford University in England has opened her classic halls to young lady students. Truly, the world is moving upward towards liberty and enlightenment, truth and righteousness, and, therefore, towards God. The world has been redeemed, and is making progress not only in science, but also in sociology—in all the higher and more sacred elements of a Christian civilization.

The Holy Scriptures are being fulfilled and woman is taking her proper place as the helpmeet of man. "This word 'meet' means 'suitable' or 'adapted to.'" "Man will find help from that which is in harmony with his own nature, and, therefore, able adequately, to sympathize with him in thought and interest. It is not identity, but harmony, which is suggested." "Women" have been called "the poetry of the world in the same sense in which the stars are the poetry of the heavens." The dear wife may not be so imposing in physique, but the Heavenly Father has been more liberal to her in grace of person and in mental intuition.

Undoubtedly, her emancipation marks a new era in the heavenward march of human progress. The Golden Age is coming; for woman will be found equal to her larger spheres of usefulness and her new responsibilities. She will be faithful to her sacred trust for the elevation and purifica-

tion of the race. Naturally and instinctively, intuitively, she will defend the unity and sanctity of the Home; for that is her own realm where she reigns as queen. There center wife-love and mother-love. These are the tenderest and strongest ties, and they bind together the family circle which is God's unit. How affectionately and carefully will the mother guard the honor and welfare of all her loved ones! Since God has put a sceptre into her hand, she will demand a better world through better legislation and better enforcement of law.

Even the Church has been slow to discern the Divine possibilities in our sisters for extending the Kingdom of God. The Salvation Army has given us all a fine object lesson on this subject. Mrs. General Booth in prayer, in speech and in writing manifested surpassing ability. I once heard Miss Booth give a remarkably able and spiritually illuminated address on Holiness. It must be granted that the highly gifted and consecrated lassies of the Salvation Army, have won with rare courage and tact, with prevailing prayer and testimony many a hard fought fight on street corner and in park with sin in its most vicious forms. The world over, woman has given her full share in self-sacrifice and heroic deeds—has contributed largely to the blessed triumphs of Christianity. To the credit of our dear sisters, it must be remembered that while only one apostle, John, stood by the cross of our dying Saviour, three or four women were present with their loving ministries.

Long ago theatre managers recognized the attractive and persuasive powers of women and gave them first places in their gay and grand entertainments. It is high time that the Church honored their gifts and graces; for they have superior endowments for blessed evangelism. "The Lord giveth the Word: The women that publish the tidings are a great host."—Ps. 68:11, R. V. A mighty work is before the Church—the conversion of the world—and all available agencies should be marshalled under the banner of our Blessed Lord. Let men and *women and even children* be enlisted in the Army of the Church militant, and let us all

go forth with song and sermon, with prayer and testimony to bring the world to the feet of the Saviour, who is the only Physician who can heal the sore diseases of sin-sick humanity. There is already the dawn of the brighter day.

Arise, dear Sisters, be enthroned:
Let vice no longer be condoned.
Let love and gladness rule the Home,
That hopeful sons no longer roam.
Then will our land show all the world,
A Standard white and clean unfurled.

THE GROWTH OF THE METHODIST EPISCOPAL CHURCH

The Minutes of the first Conference show that it was held in Saint George's Chapel in North Fourth Street, Philadelphia, July 14-16, 1773. "There were ten preachers present, all from England:

"Thomas Rankin	Capt. Thomas Webb
Francis Asbury	George Shadford
Richard Boardman	John King
Joseph Pilmoor	Abraham Whitworth
Richard Wright	Joseph Terbey."

It was asked: "What number are there in the society?"

"Answer	New York	180
	Philadelphia	180
	New Jersey	200
	Maryland	500
	Virginia	100
		1,160"

These Statistics are from the New York Christian Advocate, July 12, 1923.

Only 150 years ago these godly men, fewer in number than the original apostolic company, went forth in the name of the Lord to evangelize, what was then, the great wilderness of North America—and see what God has wrought. The Annual Revival Services in school houses and small

Churches, and great Camp Meetings in the Groves where the terrors of the law and the glories of the Gospel were faithfully and powerfully proclaimed—these were the prime factors in the moral and spiritual regeneration of this continent.

The fearless and faithful heralds of the cross told the people of Satan and the Saviour, of sin and salvation, of Hell and Heaven. By song and prayer, by testimony and exhortation, by private conversation and public proclamation, perishing souls were brought to the Saviour. These evangelists preached the whole Gospel from the whole Bible, and, of course, sinners were converted and saints were sanctified. The Sabbaths were high days in Zion—long to be remembered—for there was "the shout of a King" in the camp. From these vast grove assemblies, many returned to their homes in newness of life, and many with "Holiness to the Lord" as their life motto. They loved the inspired Word of God and fed upon it and grew up into strong and blessed spiritual maturity. "There were giants in those days" in both pulpits and pews. The "truth as it is in Jesus" made them free—made them faithful, intelligent and useful Christians. It is hoped and believed that the Church will never lose its ancient zeal for Evangelism.

According to latest statistics, American Methodism has 8,540,354 members; 46,424 Ministers; 30,085 Lay Preachers; 68,109 Sunday Schools; 7,348,824 Sunday School Scholars. According to the Federal Council of Churches, Methodism, including both members and adherents, has a total constituency of 23,253,854, which is larger than that of any other denomination, Protestant or Papist. See the Christian Witness, Aug. 2, 1923. When we remember that these marvellous results had their origin in a Conference of Ten Preachers in 1773, in a little chapel in Philadelphia, we are lost in wonder, love and praise to our Heavenly Father. The Church may well sing the grand old long metre doxology:

"Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

Though the Centenary Fund has not reached the desired goal, yet during the three years from June 1, 1919, to May 31, 1922, there has been paid in a grand total of $45,243,-385.46. The Annual Report of the Woman's Home Missionary Society for the year ending July 31, 1922, gives as total receipts, $2,838,818.28. The Woman's Foreign Missionary Society in its last Annual Report gives as total receipts for the year, $2,255,740.88. Mention should be made of our Church property, which is $51,833,070.

Recently the Methodist Episcopal Church has greatly increased her activities, and mention might be made of her many and varied publications, such as Church Papers, Sunday School literature and magazines. Also, the Church is engaged in Deaconess work, Hospital work and various philanthropies. Indeed, to describe all her undertakings of a social and educational, of a moral and spiritual nature would require volumes. But one thing is evident—Christianity is widening her boundaries and is marching on for the conquest of the world in the name of her Blessed Lord and Saviour.

By a threefold title we belong to God. He created us in His own *image and likeness,* in the beautiful Garden of Eden; then, after the sad Fall of Adam and Eve, He redeemed us from sin, and death, and hell, by the "unspeakable Gift" of His Well-beloved Son, who gave His most precious blood for our salvation; and, moreover, He bestows upon us His Holy Spirit for our regeneration and sanctification; then at last, *He opens the very gates of Heaven to all true believers.* Today, as never before the Jew and the Gentile are lifting wondering and longing eyes to their glorified Messiah. The Church may well rejoice in a free, and full, and a present salvation.

THE CENTENARY MOVEMENT

The Methodist Episcopal Church recently undertook to raise over $100,000,000 for the consolidation and extension of our vast missionary enterprises, and the Churches promptly pledged the amount requested. In the past history of the Church, has there ever been laid upon the altar of the Lord such an offering for the conversion of the world?

And now, what do the national representatives of Methodism think about worldwide evangelism, and especially at the present time? The centenary authorities certainly published a fine lot of literature, to enlighten the congregations and to cheer the heart of all lovers of Zion, concerning the true doctrine of the Millennium. The following concise and inspiring statements by Christian men of world vision are quoted:

THE OPINION OF CHURCH LEADERS

"The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze, and from every nation under heaven, all alike bid us lay our plans on a scale worthy of men who expect to conquer a world."—Bishop James M. Thoburn.

"We belong to another alliance, a spiritual alliance which is fighting another kind of Kaiser; fighting to make spiritual democracy prevalent throughout the world."—Philip S. S. Yu.

"The awful war, madly begun and brutally prosecuted by the Central Powers, means the destruction of men and means and equipment on a larger scale than the world has ever known before. To the Christian Church belongs the work of reconstruction, so that out of the old may come a new world-brotherhood. If we wait until the war be over, it will be too late to meet this great responsibility. We must prepare now."—Bishop William Burt.

"The Centenary is clearly a providential movement. The world situation demands a new sense of God, increased emphasis upon prayer, a new and larger realization of stewardship, and the unloosening of spiritual forces beyond anything yet known in 'modern missions.' "—Bishop Walter R. Lambuth, M. E. Church, South.

"I believe in this movement first, because it was born in the spirit of prayer, and every advanced step has been accompanied by this attitude of intercessory prayer. That is the chief hope of it.

"I believe in it also, because it is associated so closely with this new and perfectly splendid movement for the acknowledgment of Christian stewardship on the part of Christian men and women everywhere. Then it has in it that absolutely essential thing, the attitude of sacrificial giving and sacrificial service. How can it be otherwise just now? The world is full of sacrifices."—Bishop Joseph F. Berry.

"Unless we plan now, and plan in the large, we shall be unprepared for the tremendous responsibility that will be thrust upon the Church in the period of reconstruction. Methodism has never faltered in times of great crises, and with utter devotion to the new task, by the help of God, she will measure up to all reasonable demands that are made upon her."—Bishop A. W. Leonard.

"If the world is to be rebuilt on the basis of the principles and ideals of the democracy of Jesus Christ the Christian Church must meet the challenge: this is the heart of the Centenary movement."—Bishop Wilbur P. Thirkield.

"What is absolutely fundamental to the Centenary is the campaign to release the spiritual life of the Church. The whole program must be based on prayer. So far as my knowledge goes there never has been organized, in any communion on the same scale, an attempt to call out prayer helpers such as is included in our campaign."—Dr. W. E. Doughty.

"The Centenary program of American Methodism is the most heartening thing that has been laid out by the church in fifty years. This program is a program of triumph. The world is going to be won in the next generation regardless of the cost. A redeemed world is now within the grasp of faith."—Bishop W. W. Ainsworth, M. E. Church, South.

"If half of the zeal and passion, half of the outpouring of life and treasure, of organization and efficiency, that the state has put into this war could be thrown into the cause of the Kingdom and of the eternal verities, the world would soon be won."—Admiral Sir David Beatty, Commander of the British Fleet.

"As we face a new century, we literally stand in the presence of a new human world. A world sorely needing many things. But needing nothing else so much as it needs Jesus Christ. He is the supreme necessity of this world." —Bishop William F. McDowell.

"Never were people anywhere so pleasure mad as were the people of the United States before the war broke out. Can we do anything better, in the surging return of the pleasure lust after this war, than to place upon our people a burden that will steady them?"—Bishop E. H. Hughes.

"These ten republics of South America are constantly being thrown into the arms of the United States. Every one of them has learned the alphabet of their political ideas from this country.

"There you have a great tremendous body of vast commercial wealth with close relationship. What more than this? Just exactly what our young friend Mr. Yu, the Chinese man, said: 'What we want is a world alliance for the creation of a spiritual democracy that shall be utterly antagonistic to all military ideas, which shall win people by a large self-forgetfulness, and which shall be shot through with altruism.' "—Bishop W. F. Oldham.

The Centenary movement has been an inspiration to the church. Everywhere are proofs that the world is entering upon a new era of prosperity and brotherly-kindness. The leading statesmen of the Great World Powers are holding Peace Conferences. No longer will rulers regard Carnegie's gifts—$1,750,000 for a Peace Temple and $10,000,000 for the Hague Peace Conference—as simply Utopian dreams. It may be said that the United States, Great Britain, France, and Japan are considering a Federation of Nations that will greatly reduce armies and navies, and eventually establish universal peace. Is it not time for rational beings to abolish militarism, which is simply murderous barbarism? That military men wear weapons of slaughter at state and social functions, is an affront to our civilization. *Let painted*

savages carry sharpened swords. Soon may the dreadful shouts of war give place to the song of the angels: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

At last the principles of the Reformation are emancipating the Latin peoples. France is in constant conflict with the abominable Papacy. This former "Eldest Son of the Church" must realize that a degraded priesthood has been her greatest calamity. Even priest-ridden Spain, long the home of the Inquisition, that most inhuman and diabolical institution, is hoping for religious liberty—for the much needed separation of Church and State. Portugal also is breaking her chains of mental and moral bondage, and has proclaimed herself a Republic. These reforms will bring untold good to the family, the civic institutions, the educational and moral interests, and the religious life of the whole southwestern part of Europe. Henceforth the home will be more united and purified, the state enlightened, elevated and delivered from the domination of idle and ignorant clerical bachelors. Babylon is falling and the Kingdom of God is extending. To Protestantism it may well be said: "Arise, shine; for thy light has come, and the glory of the Lord is risen upon thee."—Is. 60:1. All lovers of God and humanity should give thanks for the hopeful signs of the times. They unmistakably proclaim that mankind is getting tired of sin, shame, and sorrow—tired of being led captive by the devil at his will, and longs to enter God's Kingdom of "righteousness, peace, and joy in the Holy Ghost." If during the last hundred years, the above mentioned wonderful educational, moral, civil and religious advancement has been made, what may Christians not expect to witness during the next century, concerning the evangelization of the human family? The conversion of the race is becoming more and more possible and probable every day. There is hope for humanity; let all Christians take courage and work and pray for the beginning of the Spiritual reign of Christ and His martyrs in the world—for the beginning of the Happy Millennial Era—the Golden Age of the World.

IN CONCLUSION

MR. WESLEY WAS A POSTMILLENNIALIST

There has been some confusion, and, it may be, some misrepresentation, concerning Mr. Wesley's opinion in reference to the Second Advent. But there is no need for doubt; for he has left unequivocal testimony in his Sermons and his Notes on the New Testament, which are among the Standards of Methodist doctrine, and which contain his formal statements on this subject. To show that he was a Postmillennialist, we quote the following passages of Scripture with his notes thereon—

Matt. 13:31: "The Kingdom of Heaven is like a grain of mustard seed." Mr. Wesley in his note calls the "Kingdom of Heaven" "Both the Gospel Dispensation, and the inward Kingdom." He believed that the Kingdom of Heaven was the Gospel and was in the heart of the believer. —Matt. 13:33: "The Kingdom of Heaven is like leaven . . . till the whole was leavened." Note—"Thus will the Gospel leaven the world and grace the Christian."

Matt. 16:28: "Verily I say unto you, there be some standing here, who shall not taste of death, till they see the Son of Man coming in His Kingdom." Note—"And as an emblem of this, there are some here who shall live to see the Messiah coming to set up His Mediatorial Kingdom, with great power and glory, by the increase of His Church, and the destruction of the temple, city, and polity of the Jews."

Mark 1:14, 15: "Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The Time is fulfilled, and the Kingdom of God is at hand." Note—"The time of my Kingdom, foretold by Daniel, expected by you, is fully come."

Mark 9:1: "Verily I say unto you, there are some of them that stand here, who shall not taste of death till they see the Kingdom of God come with power." Note—"So it began to do at the Day of Pentecost, when three thousand were converted to God at once."

Luke 17:20: "The Kingdom of God cometh not with observation." Note—"With such outward pomp as draws the observation of every one."

Luke 17:21: "For behold the Kingdom of God is within you." Note—"Look not for it in distant times or remote places: it is now in the midst of you: it is come: it is present in the soul of every true believer. It is a spiritual Kingdom, an internal principle. Wherever it exists, it exists in the heart."

Acts 28:23: "There came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus." Note—"1. That the Kingdom of the Messiah was of a spiritual, not temporal nature: 2. That Jesus of Nazareth was the very Person foretold, as the Lord of that Kingdom."

1 John 2:18: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Note—"The last dispensation of grace, that which is to continue to the end of time, is begun."

Rev. 20:12: "And I saw the dead small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Note—"Of every age and condition. This includes all those who undergo a change equivalent to death."—1 Cor. 15:51." *

Above are ten quotations from the New Testament, which are accompanied with Mr. Wesley's Notes thereon; and these notes prove beyond question that the founder of Methodism believed that the Kingdom of God is the present Gospel Dispensation, is a spiritual power in the soul, is destined to leaven the whole world, was set up when the Jewish polity passed away, was founded, as foretold by Daniel, in the days of the Cæsars, was established on earth on the Day of Pentecost, is not accompanied by outward

*The reader is referred to a Tract, published by Rev. Charles Munger, and entitled, "Was Wesley a Premillennialist?" Boston and Chicago. The Christian Witness Co.

pomp, is now present in the heart of every believer, and is spiritual, and not temporal, in its nature. He taught that we are living in the Last Dispensation, and that there will be one great Judgment Day for all, good and bad—for the then-living as well as the dead. On these eschatological matters Methodism has followed the able and wise lead of its founder, and Methodist ministers have done an important service to the Churches by faithfully warning people against the vagaries and delusions of Premillennialism.

LET THE CHURCH REJOICE, FOR THE WORLD IS HER PROMISED INHERITANCE

Christians may well take courage; the world is growing in grace, revivals are arousing the Churches to more zealous efforts for the glory of God and the salvation of men, and missionaries are going to the ends of the earth with the good tidings. On the other hand the forces of evil are wavering, the rusty chains of despotism breaking, and liberty and righteousness putting on their beautiful garments. Surely the day of tyranny and corruption in both Church and State seems to be passing away. Common honesty is taking her place of authority in Chambers of Commerce, even-handed justice has entered our courts of law, and patriotism is finding her way into the halls of legislation. A righteous indignation, growing out of an enlightened public sentiment, has uttered powerful denunciations against wrong-doing in the high places of finance and politics, and condign punishment is overtaking transgressors everywhere.

But best of all, the Holy Spirit has been poured out most graciously on the rising generation, on the rulers of nations, and on the Churches of Christendom. Also, hosts of evangelists are abroad in the earth—men and women that are truly consecrated to the work of God. This recent increase in the number of revivalists and missionaries is one of the most hopeful signs of the times.

It is true that recently the Church has been annoyed by much gratuitous pedantry, and in the domain of science, insane agnosticism has tried to revive the old heathen materialism of Greece, and has labored wildly to give scientific

significance to irrational suppositions that never could attain even to the status of hypotheses. But the glorious Gospel of the grace of God with its scientifically attested facts, its rigidly logical processes of thought, and its clear philosophical contentions of normal minds, leads seekers after truth up to the unity of the universe in the One Supreme Being who is infinite in power, wisdom, and goodness. As the Revealed Word permeates and illuminates, regenerates and glorifies our redeemed humanity, the great verities of our Holy Christianity will command the confidence and veneration of all cultured and thoughtful minds. Then knowledge and piety will sit together at the feet of the Divine Master, learning from scientific, philosophical and revealed truth.

In the presence of the vast possibilities and responsibilities of our day, let the Church arise and gird herself for Holy War on blind unbelief and uprighteousness, on ignorance of science and hypocrisy in religion, on selfishness, superstition, and infidelity: for Satan is still at large getting up this "new religion" and that "new Christianity" and reviving his old *sham-science explanations of the Cosmos.* To meet the needs of the hour the Church must abound in liberality and knowledge; must provide evangelists, *preachers* and *teachers;* must give herself to prayer, the study of the Holy Scriptures, and world-wide evangelism; that great revivals may bless not only Australia, Wales, and Korea, but that Europe, Asia, Africa, North and South America, and the islands of the sea may "behold the Lamb of God that taketh away the sin of the world."—Jno 1:29.

"THE WORLD FOR CHRIST IN THIS GENERATION"

It is the great duty of the Christian Church to pray that our Heavenly Father, for the sake of our Blessed Lord and Saviour, would speedily send His angel to bind and imprison Satan, and would pour out abundantly His Holy Spirit upon the Church and the world. Then the Church might say: "Let us go up at once and possess it: for we are well able to overcome it."—Num. 13:30.

It was predicted by Daniel that the Papacy would try to "wear out the saints of the Most High." But Heaven's

decree has gone forth that—"The Kingdoms and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." Daniel's definite statement is that this glorious Kingdom *"shall be given to the saints of the Most High."* The wicked have had their four kingdom failures, and now the righteous, Satan being bound and the Holy Spirit being poured out—now the righteous will "be given" supremacy in all affairs of both Church and State to the end of time in a Spiritual Kingdom that shall never end. For "the saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever." —Dan. 7:18. The children of God *"shall take"* and "possess the Kingdom" in the name of the Lord. Thus the Fifth Kingdom, which is now established in the hearts of all true believers, will remain so established throughout all eternity. Is it not a blessed and glorious thought?

CONQUERING CHRISTIANITY

Dear pessimistic brother,
Of gloomy thoughts and fears,
No longer be a doubter:
The Gospel triumph nears.

Now let agnostics, hating
The Gospel Word unfurl'd,
Just cease all their berating
The Church that saves the world.

While Christ's enthroned in Heaven
His Spirit here prevails:
His truth the world will leaven,
Though hellish host assails.

The morning light is breaking,
O'er all the eastern sky;
The heathen gods are quaking;
The reign of truth is nigh.

Behold the nations waking,
An angel Satan binds;
And Holy Ghost descending,
As Earth salvation finds.

The blessed Kingdom, glorious,
Of peace and joy has come.
The Spirit reigns victorious:
His will on Earth is done.

CONQUERING CHRISTIANITY IS EVER ON THE MARCH FOR WORLD-WIDE EMPIRE

To Thee, One Holy God in Persons Three,
Eternal, blessed, glorious mystery;
Let worship, adoration, praise be given,
Both now and evermore in earth and Heaven.

"Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be,
World without end. Amen."

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